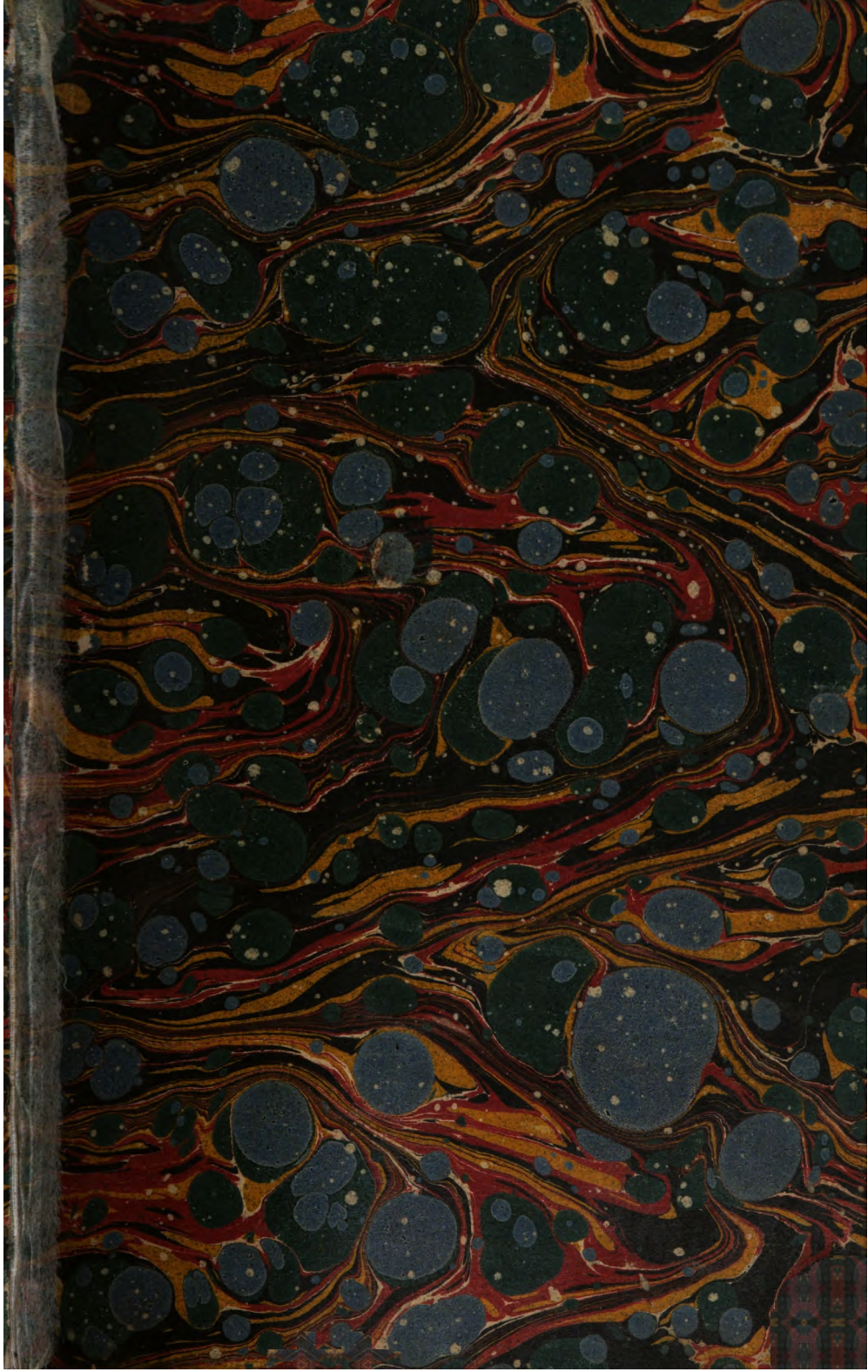
HD WIDENER
HW XNBW J

AH 298.28

HARVARD COLLEGE
LIBRARY



FROM THE FUND OF
CHARLES MINOT
CLASS OF 1828



NIMROD:

A DISCOURSE ON CERTAIN PASSAGES

OF

HISTORY AND FABLE.

VOLUME THE FIRST.

LONDON:
PRINTED FOR RICHARD PRIESTLEY.

1828.

AH298.28
*
HARVARD COLLEGE
NOV 18. 1920
LIBRARY
Minot fund
(4 vols)
Y

LONDON:
PRINTED BY THOMAS DAVISON, WHITEFRIARS.

CONTENTS.

		Page
CHAP. I.	Orion	1— 17
II.	Nimrod	18—134
III.	Castes	135—182
IV.	Babel	183—345
V.	Regifugium	346—413
VI.	Decennial War	414—429
VII.	Ilion	430—511
	Index	515—524

ERRATA.

Page 64, line 6, *for* Ὀρας, *read* Ὀρας.
72, note 183, *for* Hippol., *read* Œdip.
90, line 3, *for* it was that, *read* that it was.
104, 19, *for* S. IV., *read* S. V.
108, 28, *for* S. V., *read* S. VI.
110, note 320, *for* Theæt., *read* Theag.
126, line 23, *for* VI., *read* VII.
168, 3, *for* rights, *read* rites.
185, 8, *for* day, *read* icy.
195, 6, *for* κωριζειν, *read* χωριζειν.
217, 19, *for* of Curetes, *read* of the Curetes.
226, 3, *for* κρονος, *read* χρονος.
263, 11, dele comma after Σεληνην.
311, 4, *for* φυλλις, *read* Φυλλις.
366, 1, dele stop after πολις.
472, 1, *for* dico, *read* diro.
500, 23, *for* Corybus, *read* Corybas.
509, 13, *for* ρεγον, *read* ρεγον τε.

ADVERTISEMENT.

BESIDES the incapacities of nature, the composition of these volumes has been impeded by several disadvantages of circumstance. But it is to be hoped they may not be found entirely wanting in the method and good order which are requisite for their fair comprehension.

They were taken in hand under an impression that the labours of the learned have been somewhat misdirected towards an analysis of the doctrines and opinions of antiquity, with very little attention to the history, characters, and motives of those persons in whose eventful times, by whose instrumentality, and for whose extraordinary and sinister ends, those systems were brought into existence. Nay, the slight degree of regard which the learned of one class had been pleased to show for that branch of ancient research, emboldened the critics of another class to deny the very existence of those whose names have descended to us from of old, and to resolve whatever seems historical in the origins of the world into silly and insipid allegories, in which the names and actions of men were ascribed to the heavenly bodies in their relative motions, or to the chemical combinations of nature's elements.

The brevity of Genesis makes it insufficient for the true comprehension of the world's origins, and although it's brief narrations are invaluable as an Archimedèan standing-place, it is only by other and complicated means that we can learn (with a precision sufficient to satisfy reasonable curiosity) what manner of men and things those were of which it certifies to us the existence. It is in vain we know that Nimrod became mighty even to a proverb, if the nature and means of his elevation cannot be understood; or, that Babylon was the beginning of his kingdom, unless we can find the means of learning for what purposes and upon what principles that city was established, which in after times was so conspicuous in the history of the world, and especially in that of God's people. And when we farther learn that the language of men was diversified, and their original union dissolved and scattered into a variety of fragments, at and from that place, a subject of no small interest in itself invites our consideration, and by illustrating those events we may perhaps counteract at least one great and growing evil, the positive disbelief of them.

But there is another considerable object which may perhaps be effected by such arguments as are in this work somewhat rudely and inadequately mooted. The study of Scriptural prophecy has not only obtained a larger share of derision than the rest of theology from the enemies of that science in general, but also it's most profound and famous professours have either avoided a topic which appeared to them vague and unprofitable, and abandoned the illustration of it to such empirical or fanatic minds as delighted in it from it's very darkness and uncertainty; or if they were

pleased to handle it, they did so with little felicity, and were too often tempted to apply the praises and vituperations, of which prophetic language has left the true owners doubtful, to their own partisans and opponents respectively.

If it should be made to appear that the more important predictions of Holy Writ have foretold the recurrence of events or characters so similar to certain others, which existed in the most ancient times, as to be worthy of bearing in some instances the same names, and if we should be able to show of what nature and spirit those ancient ones essentially were, and so to hold up the future as a mirrour to the past, the word of prophecy would acquire something like a certainty as to it's general drift or it's *quiddity*, although the particulars of modes, times, and places, are and must for some time continue beyond the reach of reasonable conjecture. The thing which hath been, it is that which shall be again, and there is nothing new under the sun. Usurpers and impostours in the time future will work with tools analogous to those which were employed by their forerunners of old, and human nature will follow the like errours and indulge in the like vices. Such a mode of interpretation may therefore be found reasonable and consistent with the dignity of the Sacred Writings; even if we do not find (as ere we make an end, we may find) that the resemblance of the world's prophetic futurity to its beginnings arises from the remembrance and studied imitation of the latter. Those suggestions may perhaps redound to the benefit of one important branch of criticism, but it is not pretended that any thing of the sort has been consummated in these vo-

lumes. If they be not found wholly unprofitable, it is more than enough for him who threw them together.

A variety of errours will no doubt be found in them. One remarkable lapse of memory with respect to the number of the kings of Ægypt should be observed here. Vol. 1. p. 290. p. 292. But it is one of no other importance, than as showing the danger of trusting to recollection. The Ægyptians extended the chronology of their monarchy through 833330 years. See Manetho in Euseb. Chron. *L.* 1. c. 20. p. 93. ed. Milan. 1818. And the Chaldees had 470000 millia annorum, *ut ipsi* dicunt, monumentis comprehensa. Cicero de Divin. *L.* 1. c. 18. What is said concerning the founder of *Prænestе* in vol. 1. p. 322, is also a slip of the memory for *Tusculum*, as the readers (should there be such people) of the second volume will perceive.

ORION.

S. I. The elder Greek writers, being ignorant themselves of the real meaning of their Theogonies, Heroogonies, and pretended ancient Histories, were of course unable to furnish us with any sufficient explanation of them. But in later times of what still must be called antiquity, when the united empire of the Greeks and Latins extended from the Rhine and Danube to Euphrates and the Thebais, many writers having access to other and, what were sometimes called, barbarous sources, discovered in them the keys to many riddles of paganism; and these men, grammarians, sophists, fathers of the church, and various others, immeasurably as they may fall short of antique genius and acumen, became in many things, by reason of the increase of positive knowledge, more useful authorities than even the greatest of the writers who went before them: not to say, that their works comprehend, either avowedly, or by necessary inference, the contents of many truly ancient works, to which we have no access. The literature of the Greeks began to enlarge its field, and to rifle the unexplored treasures of the original East, under the Macedonian dynasties; and the like investigation, carried on under the Roman governments, has not yet nearly arrived at its completion. And so far from deserving rebuke, we do but follow the light of human learning as it opens to our view, when we at times consult omnia omnium[1] hominum et temporum commenta, and endeavour from such sources to improve and enlarge the circumscribed views of the mighty dead,

[1] V. Payne Knight Proleg. s. 53.

gravissimorum hominum Thucydidis et Aristotelis. Thus was the way paved for that fuller analysis of ancient traditions, which Mr. Bryant attempted with so large a display of learning and cleverness, however little we may respect some of his reasonings, and his general use of that formidable engine, which he misnames etymology. A living divine has pursued the same path with more caution, and has added to the results obtained by Mr. Bryant such confirmation, as must for ever prevent the history of the Gentiles from relapsing into complete obscurity[2]. It should be remembered that the first-named of these writers, striking out a path for himself, or building [if you will] a bridge over Chaos itself, has every excuse for imperfection, and challenges admiration for what he has done;

Ὁ δ' ἐπειτα μετ' ἰχνια ἔαινε Θεοιο.

But it has appeared to me, in reflecting upon these subjects from time to time, that the writers who have handled them, have left their task incomplete, and in some instances taken up erroneous judgments, by confining their research too much to the analysis and interpretation of symbols, being (if I may so say) the causa materialis of Paganism, while they have but imperfectly examined and discovered the efficient and the final causes of the same, that is to say, the human motives and actions, by which the most ancient transactions on record were brought about.

In giving to the public these observations of my own, I build upon the foundations which others have laid, as far as I believe in their soundness; but, knowing well the paralysing effects of a mass of ready prepared materials upon an indolent temper of mind, once indulged, and the inaccurate mode in which even respectable authours make their references and quotations, I have in most instances withheld myself from

[2] Origin of Pagan Idolatry, 3 vols. 1816.

the use of former compilations, and offer little or nothing but what I have been at the pains of fetching with my own hands from the fountain head.

S. II. What passed before the flood is so little known from historical sources, and so much the smaller portion of the mythological narrations relate to it, that whatever is to be said concerning it, will better come in by way of inference from other things of more recent date, and in subsequent parts of my Essay. The apostates after the deluge, and Nimrod especially, appear to have furnished the materials of most of the legends and fables, which exist among the various nations. Of this man, and of certain other persons, there are nearly as many names and titles, as there are mythi or ancient romances in existence.

Orion is almost the only one of these names whereof the application to him is matter of tradition and fact, and not of inductive comparison. Scripture relates that he was the son of Cush son of Ham; with which the Paschal[3] or Alexandrine Chronicle agrees, saying that, "Chus Æthiops was son of Cham, and that from him came Nembrod the Huntsman and Giant, the Æthiopian, from whom were the Mysians... He taught the Assyrians to worship fire." But this work is in several places contradictory, and must have been interpolated long after its original composition; presently afterwards it says[4], "Chus Æthiops of the tribe of *Shem*, begot Nembrod the giant, who founded Babylonia, who, as the Persians say, was deified and became that star in the heavens which they call Orion. This Nembrod first taught people how to hunt wild animals for food, and was the first great man among the Persians." There may be reason to think that the errour here is not accidental, but arises from a wish to conciliate to this great apostate the prophecy of Noah in favour

3 p. 28. 29. ed. Paris. 1688.
4 p. 36.

of Shem. There is a book to be found in some libraries, called the Revelations of Methodius, bishop of Tyre. The authour of which hath the impudence to deliver the following statement. "In the year of the world 2100, there was born unto Noah in his own likeness a fourth son, Ionithus; and in 2300 Noah gave him his portion and sent him into the land of Ethan. In 2690 Noah died; and then the people began building the Tower in the plain of Sennaar, and the confusion and dispersion came to pass. But Ionithus held the entering-in of Ethan, to the sea, which region is called Heliochora, because the sun riseth there. He received wisdom from God and invented astronomy; and Nemroth the giant, a man instructed in many things by God, went to Ionithus, and learned from him under what influences of the stars he was to begin his reign. He was son of Chus, son of Cham." In this story Nimrod is made out to be a man inspired by God himself, and instructed in his ambitious counsels by another prophet of the Lord, Ionithus, whose name is however formed from *Ion*, the second part of this very name Or-Ion. However, in another Chronicle[5], we read, from *Heber the Shemite* came Rehu, Peleg, and Irari the father of Nimrod, who learned astrology from Ionitus son of Noah, and sought to have obtained the sovereignty of the house of *Shem*, and upon their refusal went over to the children of Cham, and, being accepted by them, began the building of Babel. Peter Comestor[6] had, again, read a different text of Methodius, and cites from him, that Nimrod was son of Hiron, son of Shem, and derived his instruction from the prophecies of Ionithus son of Noah. This is an attempt to make it appear, as if the "God of Shem" was Nimrod's god; and also to dissemble the name of the infamous man from whom he really derived his lore, by inventing a new son for Noah, or else a new title for Cham. It is to be observed, that no such name as *Ionithus*

[5] Gothofred. Viterb. part 3. p. 86. 87.
[6] Hist. Scholast. xv. a.

appears in the Greek copy of the Revelations; but Shem is said to have made a prophecy to Nimrod; and the Greek copy is also deficient in several other curious passages that are in the Latin. Both, however, were written subsequent to the establishment of the *German* empire of Rome. I cannot believe that the Revelations were the work of Methodius, who was patriarch of Constantinople from 842 to 847, or of any known or respectable person; but that they are the vile effusion of some Manichees, intended to promote the work of deception among their followers, and decorated with the name of that venerable father, Methodius, Bishop of Tyre, because he was also bishop of the Lycian Olympus, a remarkable seat of the Magian[7] superstition to which they were addicted, and of Patara in Lycia; but the Manichees were known in the eleventh and twelfth centuries by the name of Patarini; so that episcopus Patarensis or Pataræus was a good æquivocation for High-priest of the Manichees. I think I may fasten this foolish and wicked production, of which I see (but will not here tarry to explain) the real drift and intention, upon the Manichæans of Thoulouse, the noted Albigenses, by this token, that it calls Tubal-Cain the last of the Cainites, *Thoulousiel*; Ἰουβηλ και Θουλουσιηλ. It is hard to imagine a more positive proof, from internal evidence.

Nebrod, son of Chus Æthiops, of the line of Cham, invented hunting, magic, and the astrological and genethliac arts, for the people called Magog or Persians, who affirm that he is now a God and the star Orion; so saith the nameless[8] chronographer prefixed to John Malalas. The modern Chaldee name of that constellation is Niphla[9], and the Syriac, Gavoro, quæ gigantem ac strenuum significant; and the Arabic, al Gjebbar, is of the same signification. Niphla is clearly

[7] Maxim. Tyr. Diss. 8 p. 143. Reiske. See Method. Revel. ed. Brant. 4to. 1515, pages not numbered; and in Greek, in Grynæi Orthodoxographa. tom. 1. p. 93. Basil. 1569.

[8] Chron. Anon. L. 2. p. 18.

[9] Hyde Comm. in Ulugh Beighi Tab. Stell. Fix. p. 45, 46. Genes. c. vi. v. 4.

the same as the Hebrew Nephil, translated Giant, but said rather to mean Apostate. The same constellation is called, in Armenian, *Haic*[10], being the name of one of those immense and arrogant giants who undertook to build the Tower of Babel. The Ægyptians said that the Argo was constellated in honour of the Ship of Osiris, the Dog-star of Isis, and Orion[11] of Orus.

Orion, said by some to be son of[12] Neptune, and Euryale, or Hyelus, was generally made to spring from Jupiter, Neptune, and Mercury, who begot him when on a visit to his putative father Hyrieus, at Hyrie in Bœotia.

Ἠιχι Γιγας ἀπελεθρος ἀπειρογαμων ἀπο λεκτρων
Ὠριων Τριπατως ἀπο μητερος ἀνθορε Γαιης,
Ἐυτε Θεων τριγονοισιν ἀεξηθεισα γενεθλης
Ἐς τοκον ἀυτοτελεστον ἐμορμωθη χυσις ὀυρων
Αὐλακα νυμφευσασα τελεσσιγονοιο βοειης
Και χθονος ἀσπορον υἱα λαγων μαιωσατο γαιης[13].

From this circumstance, and from the Greek verb *ourein*, he was said to be called Ourion, and by corruption Orion, after that

Perdidit antiquum litera prima sonum.

Had it merely been intended to say that Orion was wonderfully begotten, having the earth or the βοειη in place of a mother, the same would have been said, as in the fable of Erich-Chthonius; but it is clearly meant that we should

10 Moses Chorenensis L. 1. p. 24. and Whiston, note on p. 25.

11 Plutarch. de Is. et Os. p. 357. Xyland.

12 Apollod. Bibl. L. 1. c. 4. s. 3. Schol. Nic. Ther. v. 15.

13 Nonn. Dion. l. xiii. *v.* 26. Ovid. Fast. v. *v.* 535. The words addressed by the Host to Dr. Caius, "Thou art a Castalion king urinal! Hector of Greece, my boy!" (first edit. or according to the Oxford edit. *Cardalion*) have greatly the air of being written in allusion to some romance or fustian poem, founded on the fable of Orion. Merry Wives of Windsor, Act II. scene 3. first edition folio.

understand, that he succeeded the flood, and was the offspring of Jupiter Nephelegeretas, or Pluvius, being himself the chief of the Heliadæ, whom the sun generated by shedding his beams on the *wet mud*, of the

ævo mortalia primo
Corpora . . . . . pluvialibus edita fungis,

and of the

sati *largo* Curetes *ab imbre*.

But the Bull's-Hide has another and peculiar meaning. Ulysses received from Æolus, who lived in an island surrounded with brazen walls, the ἀσκος βοος ἐννεωροιο which contained the winds, and Ulysses afterwards founded in Germany the Ασκι-Πυργιον or Tower of the Bull's-Hide. Dido built a citadel in Africa called Byrsa or the Bull's-Hide, of which idea (in my second part, and when I treat of her) I will shew several other examples. It suffices to say now, that the begetting of Orion in the byrsa, signifies that he was generated (no matter how) in the Tower of Babel. As the son of three gods, Orion was styled the Tripator; and it is sorry work of Mr. Bryant to talk of Tor Patar, [or some such words] the Oracle of the Tower. But it may be a question, why he was made a Tripator. I believe he was so in two senses. The first is natural, from having *three* fathers, i. e. ancestours, being the *fourth* in order from Noah, with whom this present cycle, or system, of the world commenced, in which I am confirmed by the names of certain dæmons[14] venerated at Athens,

[14] As this word, Dæmons, must recur, it should be explained. It signifies the Departed Soul of a man, revered as a Deity, or as a Protecting Power and an object of propitiation. There may be reasons for thinking, that its etymon is about equivalent to Deus Lunus; for, although it was understood that the herd of mortals descended to Hades, or "into the Pit," those, in whom there was a portion of divine nature incarnate, were thought to be translated to the Spheres, and especially to the Moon. See Plutarch de Gen. Socr. p. 591; hence the fathers thought that Paradise was in or

and presiding over the *generation of children* and over *the winds*, the Trito-Patores, because this cannot be *having three*,

near the Moon, and Enoch and Elias were like the dæmon heroes. The Divine Spirit of Hercules was in Heaven, but his Human Ghost was in Hell. Those who lived with Saturn [or Noah] in the golden age became Δαιμονες, as Hesiod informs us, Ἐσθλοι, ἐπιχθονιοι, φυλακες Σνητων ανθρωπων, who were wont to walk the earth, robed in darkness, observing the good and evil deeds of men, and dispensing wealth. O. et D. v. 121. In the plural, Homer uses it as equivalent to Gods, [Vide Iliad. i. verse 222] but in the singular for Fate or Fortune. The word Δαιμονιος, by which his characters often address one another, is a term of reproach and expostulation, and is as much as to say, Sure you are possest, Θεοβλαβης or νυμφολητπος.

But if the Daimones are, by way of excellence, the Spirits of the Men-Gods, it has a general sense of departed souls. Æacus sat as a judge in Hell, and to judge whom? Certainly not the Gods, but dead men. But Pindar [who styles him κεδνος ἐπιχθονιος] adds ὁ καὶ δαιμονεσσιν ἐπεραινε δικας. Isth. viii. *v.* 49. And, in a passage of the seventh Isthmian, he uses the word to express our State or Condition after Death, Θνασκομεν γαρ ὁμως ἁπαντες δαιμων δ' ἀριςος, v. 60. When the Cynic Peregrinus was about to burn himself, he invoked the Spirits of his father and mother, δαιμονες πατρωοι καὶ μητρωοι, [Luc. de M. Peregr. c. 36.] and it is sometimes used plurally in speaking of the soul of one man, ἐασον ἀναπαυσασθαι τους του μακαριτου δαιμονας, [id. de Luctû, c. 24.] which is not unlike the phrase in Virgil, Quisque suos patimur Manes; indeed the corresponding word Manes has no singular in use, "Callimachi Manes," etc. In Lucian's Ass, the word δαιμονιον is used for a Ghost or Apparition, "Whither go you, my pretty lass, at this time of night? οὐδε τα δαιμονια δεδοικας? Are you not afraid of Ghosts?" Luc. Asin. c. 24. He elsewhere couples δαιμονας with φαντασματα and νεκρων ψυχας, Philops. c. 29. Lucian was himself a Syrian, and might almost have conversed with John the Evangelist; he was conversant with the preaching and perhaps the writings of the apostles and their disciples, and had met with Elders who told him of a blessed commonwealth, which he must forsake parents, children, and country to obtain; that if any one laid hold on his garment to detain him, he should let it go, and run thither naked; that the natives [ἀυθιγενεις] should not partake of this commonwealth, but that strangers should be called in from all parts, the barbarian and the slave, the poor and the deformed, Hermot. c. 24. Here are allusions to fact and doctrine, not to be mistaken. Lucian's meaning for the words δαιμων and δαιμονιον would therefore be nearly conclusive of the scripture meaning, did he make no express allusion to the δαιμονια of the Gospel. But he does. Who doth not know, he asks, that Syrian of Palæstine, so skilled in freeing from their terrors those who are possest by dæmons, who, finding them falling down at the full moon, with distorted eyes, and foaming mouths, is able to raise them up and make them sound again, but charges them a round price for their liberation? For, approach-

but *being the third,* fathers. Cush is a *third father,* and the Tripator, or man, having three ancestours, must be the son of a Tritopator, and certainly the θυρωζοι και φυλακες των ανεμων are likely to get their children in the Bull's-Hide of Æolus. The appellation of Pallas, Trito-Genea, is equivalent to Trito-Pator, meaning the third in succession. Most of the Heroic genealogies are of three or four descents, a circumstance of great weight, if we would search out the times and circumstances to which the Heroic legends relate. The second sense is superstitious, and relates to the legend of his miraculous conception, implying that the fulness of the Triunal Deity[15] was incorporated in him; the same, if I mistake not, had, in the abominations of the Nephilim, been distributed among the three sons of Lamech the Cainite murderer, and all their three spirits were re-united in him, that he alone might re-establish

ing in their fit, he asks the Dæmon whence he entered the man's body, and the sick man is silent, but the Dæmon, in the language of his Country, Greek or Barbarous as it happened, would tell whence and how he came. But he, by adjurations, and, if needful, by threats, expels the Dæmon.—Philops. c. 16. Here is a manifest description of the Scripture exorcisms, whether of those done by Christ and his disciples, or those of Simon Magus and his followers. All this will go far towards a demonstration, that the Dæmons of the Gospel were malignant ghosts. As for the Enemy [Satanas], or the Accuser [Diabolus], he is always named in the singular, and so as to shew, that there is but one such; but the Daimones, or wicked ghosts, are his angels. The Angels of Prince Michael or Messiah are the spirits of the righteous, as may be made to appear from the vision of Daniel and various other Scriptures. Δαιμων, therefore, must usually be understood of the spirit of a man, and of a God, only in as much as the heathen Gods were once men: to which purpose, there cannot be more explicit words, than those of the Cumæan Sibyl, speaking of the heathen gods, and calling them Δαιμονας ἀψυχους νεκυων εἰδωλα καμοντων. Sib. cit. Lactant. Inst. *L.* i. c. 11. p. 66. ed. Gall. and see Max. Tyr. Diss. xv. c. 6. In theosophy, which is a mixture of theology with a sort of transcendental philosophy, and of both, with the errors of magic and cabalism, the word has other meanings or no-meanings. But this is not the proper occasion for us to dally with Plato or Iamblichus.

15 The incarnation of the entire Triad, is not unknown in the Pagan fables. It occurs in the triplicity of Apollo and Diana; and all the Seven who sailed with Noah to the Arctic Mountain were called Septem Tri-Ones, the Seven Triunals.

on earth their witchcrafts and impiety, which the great rains had washed away.

The Greek etymology, ludicrous and unseemly as it is, is so far true, that Ourion is the older and better spelling. It is compounded of a word, [immeasurably ancient, and regarded as an Hebrew word, by those who maintain that Hebrew is the mother of languages] Aour, Our, Ur, meaning Light, or Fire, [the Urim of the Lord, the οὐρανος of the Greeks, and urere of the Latins] or, if you will, that higher principle to which they both may belong; and Ion, a dove. Not only both of these Things, but both of these Words, are so much concerned in the Mysteries[16] of true religion from the days of Adam, and of Noah, to those of Christ, as to induce, at the very first sight, a belief, that Paganism was rather, in its origin, Hæretical, than quite new or distinct.

The appearance of Fire, and of Solar Light, is like that of Gold, which metal did therefore, by its colour and brightness, obtain the same name, Aour; the *or* of France, *oro* of Spain, *aurum* and *auro* of ancient and modern Italy, and the ἀυρον of the Greeks. The last is a word of extraordinary rarity, but is supposed to have been used by Dosiades [who affected rare expressions] in his First Altar,

μητε γ' ἀ υ ρ ο υ
Πλινθοις, μητ' Ἀλυβης παγεντα βωλοις,

[16] It is well to explain this word also, upon first using it. A mystery is a religious metaphor whereby spiritual things are likened to temporal, or one temporal thing to another; as where moral purification is likened to ablution with water, or Rome to Babylon. Where a mystery is coupled with something that is of duty to be done, we term it a Sacrament; and as matrimony is ordained, and is also a great Mystery, it is a hard saying to maintain that it is no Sacrament, unless for this reason, that cælibacy is lawful to individuals, though marriage be ordained to the world at large. Every Mystery is a Similitude, Type, or Symbol; and such similitudes, being often-times obscure, and wanting interpretation to the vulgar, and, in cases of prophecy, being often susceptible of no interpretation, till the lapse of many ages, and a fulfilment either partial or complete, should have explained them, the word came to be misapplied to any thing obscure.

and certainly occurs in composition, in θησ-αυρος. Hence flowed the dreams and illusions of Rosicrucian chemistry, that gold was made of sun-beams, and that it would yield an elixir of immortality. Aura, which is sometimes used for the *air*, is strictly the light which pervades it; the humid principle of the atmosphere being properly aër or awher, that is to say, darkness. Aurora is a compound word, signifying the Golden or Luminous Hour; and the Cyprians used to call the Morning Star, Αγχ-ουρος[17] the Messenger of Light, the first syllable being the root of the word αγγελλω. To that root, I suppose, *Ancus* Martius must be referred. Virgil intimates the golden and luminous nature of aura, in a remarkable line,

[18] Discolor unde auri per ramos aura refulsit.

Mr. Bryant never shewed a more infelicitous rashness, than in trying to persuade us that Chrys, [Χρυσος], which occurs several times in the formation of mythic names, is a mistake for Chus the name of Ham's eldest son. Ancient fable is full of gold. The *Age* of paradise was golden, the *Fruit* in the fortunate gardens of Medusa was golden; and Chrys-Aor, the *golden sword*, [a title of [19] Apollo, and the [20] name of a giant who sprung up from the blood of the Gorgon Medusa] probably alludes to the ensiform fire which stood between the Cherubim, at the eastern gate of Paradise. The fiery sword had a rotatory motion, in order that none might slip by it, στρεφομενη φυλασσειν την ὁδον του ξυλου της ζωης, and it was therefore called ἡ φλογινη ῥομφαια, the romphæa[21] being a sword or spear used with a wheeling motion of the arm. But Orion was called by the poet[22] Euphorion, Cand-

[17] Hesychius.
[18] Æn. vi. 204. Hor. C. 1. 28. 8. Lactant. Phœnix. *v.* 44.
[19] Hesiod. Op. et D. *v.* 54.
[20] Auctor Theogoniæ, *v.* 281, etc.
[21] See Facciolati in Romphæa.
[22] Euph. cit. Banier Myth. 3. p. 559. Paris. 1740.

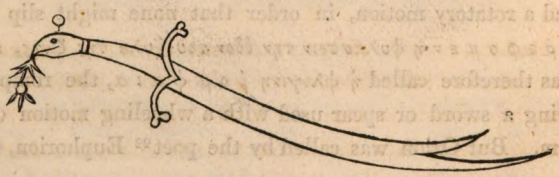
aor, which may be translated the wheeling-sword, for cand or canth is (in Greek) the *rolling of the eye,*

Γλαυκοις ἀμφ' ὀσσοισιν ἀναιδεα[23] κ α ν θ ο ν ἐλισσων,

and in Latin, it is a *wheel.* It seems therefore that aor is not properly a sword, but a flame of cœlestial fire; and a sword, only in the second intention; and that the other form of Orion's name, Oarion,

Proximus Hydrochoi fulgeret Oarion,

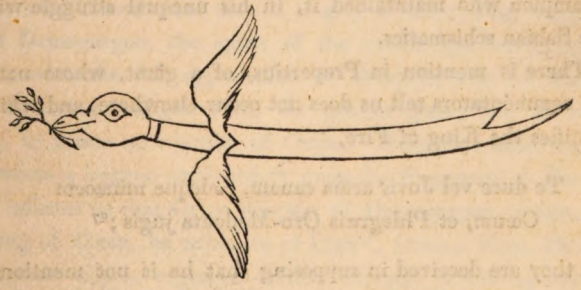
would be more correctly spelt Aorion. When, therefore, the prophet Jeremiah calls the military power of the Babylonians, Medes and Persians, the "sword of the Dove," although it sounds like a very harsh metaphor, he does little more than translate the name Orion or Oarion. If that name means both sword and dove, ὁ Ρομφαιοπερις-ερος, one is tempted to enquire, in what manner such diverse things were united in one symbol, and I think that the form of Dulfakar, the sword of Ali, six feet and an half in length, which the Persians, by a curious remnant of Magian superstition, to this day venerate, will explain it. I copied it out of Niebuhr's Description d'Arabie. It's form evidently does not permit of it's being drawn from a sheath, and Ammianus specifies that the Sword-god had the form of gladius *nudus.*



This, as I believe, is a weapon representing the shape of a fiery serpent with a forked or flammiform tail, and bearing in his mouth a stolen branch and apple from the tree of know-

[23] Orph. Arg. 931.

ledge. But this was an Assyrian emblem of the god Areimanius, unto whom, as I conceive, the Ninevite dynasty, and afterwards the Parthians, paid especial homage, rather than the sword of the Mede and Medo-Persian kings, in whose minds the miraculous downfall of Sennacherib, their oppressor, had wrought a change, which afterwards shewed itself more openly, under Darius Hystaspes. To the latter dynasty[24], as well as to the Babylonians of Nebuchadnezzar, this phrase is applied, and therefore the Septuagint improperly renders it, ἀπο προσωπου[25] μαχαιρας Ἑλληνικης, because although the word Ἑλληνικος (as applied to a sect in religion) is equivalent to Ἰωνικος, neither the one nor the other can be correctly applied to the army of Cyrus. But it was easy to form a dove-like rhomphæa, substituting wings, for those sort of lizards' legs, which Dulfakar has got by way of a guard, and the branch of olive for the fatal apple.



Perhaps, however, I have been deceived by the appearance of an apple, and other minute particulars, in the Persian sword, and that colossal weapon may be the same which appalled the nations, when they fled a facie *gladii columbæ*. Let more competent antiquarians decide.

As there is no reason for thinking that the word aour could

[24] Disperdite satorem de Babylone, et tenentem falcem in tempore messis; a facie Gladii Columbæ unusquisque ad populum suum convertetur, et singuli ad terram suam fugient. Hierem. c. 50. *v.* 16. Vulgat. ex edit. Du Hamel. Paris. 1706.

[25] Jerem. 46. *v.* 16. Sept. 26. *v.* 16. Jer. 50. *v.* 16. Sept. 27. *v.* 16.

ever be reduced into a short syllable, we must seek some other etymology for the word Orion with it's first syllable short; and it is easy to see that it means the Mountain Dove. Hesychius explains Semiramis to mean that; and the Indian goddess (whose form was that of a dove) was Parvati, or belonging to the Mountains; and Pindar saith,

ἐϛι δ' ἐοικος
Ὀ ϱ ε ι ᾶ ν γε Πελειαδων
Μη τηλοθεν Ὡριωνα νεισθαι.

The orientals[26] generally agree, in what we have already mentioned, that Nimrod was the founder of the sect of Magi or worshippers of fire; and although this be false, as touching the first origin of the Magian Hæresy, it is true that by Him was that Apostacy confirmed and made into the established Church of an Usurped Monarchy; and he was the Champion who maintained it, in his unequal struggle with the Sabian schismatics.

There is mention in Propertius, of a giant, whose name the commentators tell us does not occur elsewhere, and which signifies the King of Fire,

Te duce vel Jovis arma canam, cœloque minacem
Cœum, et Phlegræis Oro-Medonta jugis;[27]

but they are deceived in supposing that he is not mentioned in any other place, for Theocritus abominates the presumption of that architect, who would attempt to complete the house of Oromedon equal in height to the summit of a mountain; or the bard who would rival Homer in song:

Ὡϛ μοι και τεκτων μεγ' ἀπεχθεται, ὁστις ἐϱευνῃ
Ἰσον ὀϱεῦϛ κοϱυφῃ τελεσαι δομον Ὡϱομεδοντος,
Και Μοισᾶν ὀϱνιχες, ὁσοι, ποτι Χιον ἀοιδον
Ἀντια κοκκυσδοντες, ἐτωσια μοχθισδοντι[28].

[26] Eutych. Annal. p. 63, 64. Ebn. Amid. p. 29. cit. Univ. Hist. vol. 1.
[27] L. 3. El. 9. v. 48.
[28] Id. vii. *v.* 45. et Schol.

A most direct allusion to the Tower of Babel; and the scholiast says that Oromedon is the god Pan.

S. III. But the parentage of Orion is described again in other ways, by authorities to which I should be glad to obtain a more direct access. The Genealogia of Boccacio professes to be founded in great measure upon the writings of one Theodontius; but he does not inform us of the title of that author's work, nor where he had met with it, nor of what date it was, only saying, (upon the latter topic) Theodontio, come penso, huomo non nuovo: and if subsequent writers have ever discovered any thing concerning this authour, it is unknown to me. However, this writer would have it, that Orion was not the son of the three gods[29], but of Jove alone; which is indeed the better opinion, and more in conformity with the various coinciding traditions of the same imposture.

The same Theodontius treated largely of the gloomy being called Demogorgon, the spirit of the earth, and he maintained, with the full approbation of Boccacio, that he was the[30] father and origin of all the gentile gods; but, in so doing, he makes no mention of Orion. Hesselius, however, who wrote a learned commentary upon the fragments of Ennius, informs us that Orion was son of Demogorgon, where, speaking of Crete, he saith, in eâ Cres[31], Orionis filius, Demogorgonis nepos, regnâsse fertur, eamque de suo nomine Cretam appellavisse. I find it stated elsewhere that Cres was the eldest son[32] of Nimrod; but where that is to be read, about Orion and Demogorgon, I have not discovered. But it is not unimportant, in as much as Demogorgon means the Devil, and the whole story tends to connect Nimrod with the first origin of that postdiluvian paganism called the reign

[29] Theod. cit. Bocc. Gen. p. 173. b. Venet. 1627.
[30] Idem ibid. p. 5. b.
[31] Hess. in Enn. p. 324.
[32] Goth. Viterb. Pantheon. part. 3. p. 88.

of Jupiter, and also with the last endeavours which that corrupt system made to maintain itself, by entering the Christian camp under false colours. For, we may find in Prudentius, that the hæretic Marcion of Pontus taught the worship of an evil spirit called Charon, Lord of the sublunary world, and that his form and symbol was the gorgon or anguiferum caput,

> Hirsutos juba densa humeros errantibus hydris
> Obtegit, et virides adlambunt ora cerastæ ;

and then he adds these remarkable words,

> Hic ille est venator atrox, qui cæde frequenti[33]
> Incautas animas non cessat plectere Nebroth.

Therefore we must take it that Nimrod was the dæmon, whose gorgon terrours these Asiatic infidels even then adored. The birth of Orion from the earth is a story closely connected with the black art of Geomancy, and the land in which he was nursed was therefore called Hellopia, *a voice from hell*[34]. Tityus, whose story is the very same, was the son of Jove, who impregnated Elara, the daughter of Orchomenus, and buried her in the earth while pregnant, but in due time the Earth[35] rendered up the sacred embryo, and Tityus was called her son, Γαιης ἐριχυδεος υἱος.

The putative father of Orion, in whose house he was miraculously engendered, is commonly called Hyrieus, a name derived from the Greek verb for *raining*, and not unsuitable to the tale of the Byrsa ; but the same old man is otherwise denominated Ὡριευς[36], which is a title of *fire*. He is also[37] Œneus king of Bœotia, in the scholiast of Homer published by Creuser, in the first volume of his Meletemata.

33 Prudent. Hamart. 142. 502.
34 Strabo, *L.* x. p. 649. Oxon.
35 Apollod. l. 1. p. 21.
36 Nonni Narrat. Myth. p. 69. ed. Creuser. Phavorin. cit. ib.
37 Schol. Od. v. 121. p. 51. Creuser.

It should be understood that the name of Orion, as applicable to Nimrod, was not known to or at least not acknowledged by Homer. With him, it was a star of great importance, and no doubt sacred to some hero of older times. But it was a star represented on the shield of the person called Achilles, in Nimrod's life time; and was probably dedicated to the first or third of the three sons of Lamech; or else to Enoch.

We shall hereafter have occasion to speak of Homer and the subjects upon which he has written; and it will then appear, that the action of his Iliad is a circumstance, which occurred before the death of Nimrod.

NIM-ROD.

I. How and under what circumstances he usurped the Kingly and Sacerdotal power is not recorded in Holy Writ; but it seems more than probable that it was mainly achieved by that species of imposture called by a well-known Indian name, Avatar. And this is probable, 1. Upon general grounds, when we consider that Mortals, such as Noah and Adam, obtained divine honours and were revered as incarnate Gods, and that the minds of men were fixed upon a divine promise of God that he would send the Man Jehovah, of which promise the completion was to be in the person and reign of an Universal King and Universal High Priest. Prophecy was from the beginning; and it was from the beginning similar to what it always was; Enoch predicted the same events as the Israëlitish bards in the like phraseology, and the words of the lost old authour of Proverbs or Parables, A fire hath gone forth from Heshbon and consumed Ar of Moab, &c. are adopted verbatim by the late prophet Jeremiah, and delivered by him as predictions of events still future; a fact which proves that the patriarchal, like the Israëlitish, prophecies were at times of double application. Some people are apt to argue as if they took for granted that there never were any Holy Scriptures in the world, before Moses wrote his for the use of a single people, and as if the patriarchs had neither any sacred histories of the wars of Jehovah, nor any prophecies or inspired poems concerning their religion, which is a false assumption; it implies an erroneous

notion of the purpose of the Levitical dispensation, and may be refuted by the evidence of Scripture itself. It is therefore unlikely that the immediate posterity of Enoch, Noah, and Shem, should have been ignorant of the Kingly and Priestly and Divine character of the promised Seed. But Nim-Rod's pretensions were those of Universal Monarchy founded upon Catholic High Priesthood. 2. From the precedents of Indian and Greek Mythology, from which it appears that Divine pretensions were not uncommon among the conquerors of the heroic times, though invariably the cause of dreadful wars and dissensions; from the corresponding pretensions of Alexander son of Philip, who like the son of Hyrieus disclaimed his natural father, and who like Nimrod was engaged in founding a new Iranian dynasty at the time of his imposture, and probably acted upon the precedents of the Peishdadian or Assyrio-Persian line, and in conformity with the national superstitions of Iran; from the similar part acted by Tamuzin, or Zingis Khan[1], the Mighty Hunter of the thirteenth century, and a character closely resembling Nimrod, whose descent, from three miraculously engendered Sons of Heaven, presents the notion of the Tripator, and unto whom a prophet called the Image of God, having ridden up to heaven on a white horse, brought down from heaven the title of Zin-gis, the *Most Great*; from the fact that the Royal head of the Scythian Church has retained to this day, from what time no man knows, the rank of God Incarnate; and that, even the institutes of the Brahminical Church declare that the Spirit of the Gods dwells in the bodies of KINGS.

Attila, king of the Huns,[2] added to his titles that of "Nepos magni Nembrod, nutritus in Engaddi," which means that he had been prompted to represent himself as that "man child, who was to rule all nations with a rod of iron," and

[1] Abul Gazi Khan, pt. 2. p. 145—148. 155. 194, 5. Hyde Pers. Rel. p. 149. Gibbon, vi. p. 42.

[2] Olaus Episc. Strigon. ap. Bonfin. Hung. p. 863. See Revel. c. 12. *v.* 5, 6.

who had been nursed " in the wilderness, in a place prepared of God." His mother was the woman clothed with the Sun, and standing upon the Moon, and crowned with the twelve stars of Israel, and the effect was, that he offered himself to Christendom as a new Messiah. It seems that he assumed this honour after the treaty which he imposed upon Theodosius II. in the year 446, and before the battle of Chalons, because it was in that interval that some strange superstitions[3] seem to have existed concerning him; but the idea was not new to him, for the Hunnish sovereigns from of old time were styled Tanjou, meaning, as Mons. de Guignes saith, *Son of Heaven*; nor was the name of *Nembrod*, associated to his own, unconnected therewith. 3. From the very statements of ancient Mythology, that he did not pass for his own father's son, but for the son of a certain God or Gods; which statements are strongly corroborated, by the contradiction given to his false pretences in Scripture, in the form of a distinct and special[4] averment, that he was the son of a natural father. 4. But chiefly and most conclusively, in the opinion of some critics, from the meaning of his name. This name, according to Greek and Assyrian writers, was NIN; and a city which sacred and profane history refer to him, as its founder, was also called NIN. Primus omnium *Ninus*[5], rex Assyriorum, veterem et

[3] After that treaty, and before the battle of Chalons, the Devil appeared in the form of Moses, and invited the Jews to assemble in Crete, promising to lead them dry-shod through the sea, and re-establish them in that island; and they followed him a little way, until the waters closed and destroyed them like the host of Pharaoh. Goth. Viterb. part. xvi. p. 425. Postellus, de Orbis Concordiâ. *L.* 2. p. 201. *L.* 4. p. 418.

[4] Gen. x. v. 8.

[5] Justin. *L.* 1. c. 1. Fabius Pictor (as published by Annius) hath very similar words: Circa finem aurei sæculi, *primus* olim Ninus etc. p. 413. Antw. 1552. I cannot tell when, why, or by whom, this little bundle of forgeries was put together; but the identity of Ninus and Nimrod, here implied, is contrary to the idle notions of Annius of Viterbo; see p. 10. p. 242; and Postel mentions that parts of the pseudo-Berosus were extant in France and Germany, before ever they were known to Annius. De Etruriæ Originibus, p. 20.

quasi avitum gentium morem novâ imperii cupiditate mutavit, et primus intulit bella finitimis, et rudes adhuc ad resistendum populos usque terminos Libyæ perdomuit. This word [preserved in the Chaldee, to whatever language it may have originally belonged] signifies Filius, the SON. Nino, in the Spanish language, is a male child, and Nina a daughter, and Ἰνις[6] (which seems to be the root of Ninus) is a rare Greek word for *a son*. Hesychius also quotes Ἰννος, a son, Ἰννη, a daughter; and the Latin derivative in *inus*, as Quirinus, Sabinus, contains the same root. Ion, as well as Ninus, was, as we have seen, a Nimrodian title, and it has likewise the force of *son* when added to a proper name, as Cron-ion, Atre-ion, Pele-ion, son of Cronus, Atreus, or Peleus. The residue of the name Nimrod, that is, *rod* is said to have been a term of reproach, and to mean[7] a *rebel;* it certainly seems to agree with some words expressive of a lawless character, such as *raid* and *marauder*. Nimrod, saith[8] Hyde, a profanis scriptoribus vocatur Ninus. Nomen rebellem et contumacem notat.

It is true that some writers, while they ascribe unto Ninus those circumstances, which we know from holy writ appertain to Nim-rod alone, describe him as a king of later date than him: and in this great historical error there is a basis of verbal accuracy; for as the Hunns were each in succession Tanjou, and the theo-sacerdotal kings of Thibet, all Lamas, so the Nimrodian kings of Niniveh were all Nini, but with this distinction, that their founder alone was, and alone was called, the Rebel or Apostate, and the first, therefore, who was called simply, and without more, Ninus, was the successor of Nim-rod in his kingdom of Ashur. The species of Parody which was practised upon his Name, was also practised upon that of his City, which having been named BEL

[6] Æsch. Suppl. *v.* 265. Lycoph. *v.* 570.
[7] Faber O. P. I. iii. p. 378.
[8] Hyde de Pers. Rel. p. 27.

[which is a sacred term, and signifies either the Deity himself, or the Heaven or Olympus wherein he dwells] was changed into BA-BEL, said to denote confusion. Nor was this proper to the Asiatic tongues, but obtained in Greece also, where Βηλος [9] signified Heaven or Mount Olympus, and was used adjectively for aught that was Good, as in Βελτερος, Βελτιων, etc.; but Βε-Βηλος did, contrariwise, signify any thing profane and abominated, a Place unholy, or a Person unworthy to enter a holy place; Βεβηλος [10] ὁ μη ἱερος τοπος, ἀπο βηλος.

As Nim-Rod was the King and Conqueror, whose beginnings were in Babel, I am led to speak of that person who shall arise in the last days of the Second Babel, styled Ἀντιχριστος [11], and denying both the Father and the Son, concerning which denial, the very next verse implies, that the denial of the Father consists (by the natural force of correlatives) in denying the Son. What manner of person, then, is this Ἀντι-χριστος, who denies that the Son is the son, and who [for that reason] hath not the Father? Ἀντι commonly means likeness, or substitution, Ἀντιθεος, Ἀντιαιειρα, Ἀνταν-δρος [12]; or if in the two former words opposition be at all signified, it is such opposition as arises from usurping the character of those whom you oppose; like that of Salmoneus. It is morally impossible that the Power occupying the seven hills of Rome should give the management of its last crusade to a person denying, absolutely, both the Father and the Son, that is, to a profest atheist; but it must be to a person denying them secundum quid. Therefore it must be a *false Christ*, a man "shewing *himself*, that *he* is God," and denying the filiality of Jesus only in order to assert his own. As in the last days [meaning the last period of the *times of the Gentiles*]

9 V. Etym. M. in Voce. Βηλος, οὐρανος..Κατα Δρυοπας, Ὀλυμπος.
10 Etym. M. in Voce.
11 1 John, ii. v. 22. 23.
12 Lucian. Cataplus. c. 10.

there should come the Anti-Christ; "so even now are there many Anti-Christs," saith St. John, "whereby we know it is the last time," meaning the last days of Jerusalem[13]. And at that time, in fact, there were several false Messiahs; but if mere opponents of Christianity may be understood, blasphemers, or persecutors, ALL TIMES might be so proved to be the LAST, those of Diocletian, or those of Mahomet. Which is absurd. And the result is that, the signification of the name Nimrod, the Pseudo-filial Rebel, was the abomination of the ancient Babylon, as it will be hereafter of the apocalyptic Babylon, or, in the phraseology of profest divines, that Nimrod is the *type* of Antichrist.

II. The Migration from Armenia is fixed by Mr. Faber[14] as not happening earlier than 502 P.D. that being the date of Shem's death, and (in the silence of Scripture) taken for an average date of the deaths of his elder and of his younger brother; it being assumed, as the ground of argument, that an enterprise so averse, in the mode of conducting it, to God's counsels, would not have been attempted, were any one of those pious men alive. But this argument rests upon the monstrous paradox, which he has been pleased to uphold, of Ham's being a righteous and unoffending person, in which he revolts against the general belief of the Hebrew and Christian churches, and against that truth, of which his extensive knowledge of heathen mythology ought to have informed him. However there are some reasons for believing that Ham was dead before the Exodus fron Armenia. But not a word is said by Mr. F. touching the life of Cush, who might have survived his father for ages, and whom yet he seems to lay out of the question.

[13] John, ib. v. 18. Gonos is Greek for the Son, Ochus or Og is one of his Pagan titles. Anti-Gonus and Anti-Ochus are names nearly equivalent to Anti-Christus.

[14] Vol. iii. p. 416.

But the oddest part of the whole is, that no distinction is made, in this calculation, between the departure from Armenia, and the arrival in the isle of Shinar or Meso-Potamia. Mankind were then far more long-lived than in the period between Jacob and Moses, disease and degeneracy [the consequence of altered seasons and the new ecliptic] were young upon the earth,

———et NOVA febrium
Terris incubuit cohors,

and the increase of their numbers could not but have been much more rapid; and be it remembered that births increase in a Geometrical rate, where the field is open to them. Yet, the children of Jacob settling in a country already populous, and tarrying 230 years, came forth to the number of six hundred thousand fighting men, that is, two million and four hundred thousand souls, exclusive of the whole tribe of Levi. The reader will therefore comprehend how large a body the Armenians must have been within a single century after the flood; he will also remember, that, according to the language of Scripture and the general tradition, a multiplicity of tribes, and no small proportion of the entire human race, set forth upon this astonishing migration; that their journey was long and hard, through vast tracts of mountain and across mighty rivers; and that their course was through an empty land, peopled only by wild beasts, and not through nations from whom they might buy or seize provisions. They went through a rank and luxuriant wilderness, and without the gift of Manna. What then must have been their way of proceeding? They must have advanced very slowly, halting and settling in every convenient region, and relieving their numbers by leaving stations behind them as they advanced; and so the Empire of Iran must have been in good measure peopled, before they arrived at the destined seat of its capital. These were the necessary, and indeed the only possible means of bringing

about such a transmigration of the people; and, moreover, these means were in exact harmony with the ends, which we know the nations and their leaders to have had in view. It is said of the pretended circumnavigators of Africa, that every autumn they stopped on the coast to sow corn, and waited till it was ripe before they renewed their course. No less tedious must have been the progress of the Three Tribes of Noah. And can it be supposed that this was done in one year, or in ten? Little less than a century may have elapsed before they set foot in Shinar, or baked a single brick of Babel; not to speak of the erection of works which have always been the wonder of mankind; but Mr. Faber, in his Chronological view, allows thirty-one years for the journey of a mighty nation, for the building of Erech, Accad, Calneh, and Babel, and of the vast Pyramid of Babel, for the schism, wars, and confusion of mankind. Thirty-one years, from the first migration to the final dispersion! This is worse than the adage, Rome in a day.

I have arrived at the belief, of which many illustrations will hereafter occur, that Cush or Cuth was a man of vast longevity, and blessed with a family exceedingly numerous, of a mild, if not feeble, character, and governed by his family; and that by and under him the Exodus was made. And it probably is true, that the long journey of the people under his command, in search of a place where he might fix his empire, is the subject of the legend of Cuthbert[15], Cush the Bright or Illustrious. In that legend he is represented as a dead man, but yet to all intents alive, and ordering every thing with respect to the journey. The monkish romances fell into a slight confusion; the mortal remains, which the people carried with them in an ark or coffin, were those of Ham. However, he was merely a Βασιλευς or Patriarchal Judge, and the first Tyr-Annis the postdiluvian world saw, was that of his Son; a change somewhat analogous to that

[15] V. Fab. O. P. I. iii. p. 337.

which occurred in the matter of Saul the Benjamite. In the last mentioned case the Theocracy, Oracle, and Urim of God were not abolished, so neither in the other were the Dæmonocracy, the Oracle, and the Magian Fire of Ham. These were indeed essential instruments of government; and wherever such means exist, mere civil polity must always be an inferior consideration. From them, and the rivalry for possessing and using them, arose the great wars in Asia after the flood.

In his old Age, but yet I believe in his Life, it seems that the Youngest of his Sons [either with or without the old Patriarch's connivance] set up a New Power, uniting to the priestcraft of the Patriarchs the military policy of modern Kings. I must here observe, that it was at an early period, that the supreme power virtually departed from lawful hands, and lodged in those of an apostate race. By the Song of Noah it would seem that the PRESENCE, which had stood at the Entrance of the Garden to keep the way of the Tree of Life[16], was after the flood, or at least after the death of Noah, transferred to the Tabernacle of Shem, and with it of course the Patriarchal Supremacy; the younger being thus preferred before Japhet the elder, as in the cases of Jacob and Esau, Judah[17] and Joseph, Ephraim and Manasses. But, how long the rights of the Shemites were respected by a perverse generation, is quite another matter. Ham lost very little time in avowing his attachment to the Pagan Avatarism and Ithyphallic mysteries, and it may be inferred that the whole of his offspring were educated in these abominations. And when we consider the proneness of humanity to corruption and superstition, and the activity and daring ambition of the apostates in both worlds[18], it is highly probable that, by

16 Gen. iii. v. 24.

17 Ps. 78. vss. 67, 68.

18 The ante and post-diluvian. "And spared not the Old World," etc. 2 Pet. 1. v. 5.

the time of Cush coming into power, the pestilence might have pretty completely invaded the two other tribes, and led them to depart from the tents of Shem to adore the spurious Shechinah and Salmonéan thunders of the rebel.

The names of the Patriarchs of the line of Shem had a significancy prophetic of events which should occur in their lives: at what time of their lives, I know not; perhaps it was sufficient if they occurred at some time in their lives, or it may relate to the time of their ἀκμη or complete adolescence.

I have not sifted out the question, but it is not the inclination of my belief, that, in the ages of great longævity, the father retained the burthen of his kingly and judicial functions, or that the heir was kept in expectation of a share in them, until his death. But that, on the contrary, at a suitable time, the son was admitted into a partnership in the Basiléa, and to the whole enjoyment and burthen of real power, leaving to his aged parent the sweets of a venerable repose, and the duty of presiding over the religion of the state. Of such a practice we find very early traces; not only did the Roman emperors use to strengthen the authority of their declining age, by admitting their successors into power, but we read of Nebuchadnezzar the first, or Nebupolassar, admitting to an equality of empire, but to the sole management of affairs, his illustrious son, and, ascending vastly higher in the scale of time, we meet with Laertes the patriarch of Ithaca, living in complete retirement, while his son was king, and his grandson was contending against the suitors. How primitive an antiquity that was, in which the son of Laertes lived, we shall presently explain.

To whatever precise period the significancy of the patriarchal names may have related, I conceive that, Salah flourishing, the people were Sent Forth, that is, the Expedition of Cush commenced; Heber[19] flourishing, they Crossed or Trans-

[19] The Golden Age commenced under Ogyges two hundred and fifty years before Ninus. Fab. Pict. de Aur. Sæc. p. 412. If this be so, Nim-

gressed the Mighty River, in order to enter Mesopotamia, either Euphrates or Tigris, according as you suppose them to have come round by West or East; Peleg flourishing, mankind were Split by the great Schism; Rehu flourishing, the Patriarchal Unity was Broken Asunder, and the kingdom of[19] Iöna, or Babel of Semiramis, erected in opposition to that of Ninus; and lastly Serug[20] flourishing, the confusion of tongues and colonization of Europe and Africa took place; and the Ninevite supremacy was once more rendered universal, so far as Asia was concerned.

But it will be said, while Salah and Heber flourished, Noah was yet living; and Shem, to a yet later period. Why not? It is not to be supposed that when Cush left Armenia, he left it desolate, and that a rich and long settled country was abandoned altogether; for it would be an absurd way of founding an UNIVERSAL empire, to desolate one country in order to people another. There remained in Armenia a sufficiency of folk, and the righteous patriarchs [and whatever congregation might still adhere to them] would of course remain where they were. And their residence in that country, with a conflicting and a better title to supremacy, would, in itself, be one reason for the Hæresiarch to remove his Church and Government elsewhere.

It will again be said, if the Emission of the people took place in the youth of Salah, Ham must have died long before

rod was born a few years before Heber, according to the Samaritan Chronology; but the author labours under the mistake of supposing that Nimrod *founded* Babel; in which case he would be nearly right. But Nimrod was born long afterwards (probably somewhat later than Peleg) in the city of Bel or Babel. The general opinion is true, no doubt, that Heberi tempore consilium inierunt homines turris exstruendæ. Chron. Anon. ap. J. Malal. Oxon. 1691. Albert. Stat. p. 3. b.

[19] Et quot *Iona* tulit *vetus*, et quot Achaia formas,
Et Thebæ, et Priami diruta regna senis.
Prop. *L.* 2. eleg. 28. *v.* 53.

[20] Ramification? Serug, branche, provins. Traduct. des noms ad fin. Calmet.

his brother Shem ; and that he did so, and moreover by some means whereof his disciples laid the blame upon his two brethren, I believe. The FIRST schism, namely, that between the Christians and Magians, coupled probably with such marks of Divine Wrath as deterred them from avenging the death of the Arch-Apostate, was probably that which resolved them to depart ; and they went away, bearing before them the Body of their God and Martyr, the Enwhalian Jove[21]. This is the fable ascribed to the Phrygian Poet Thymœtes, son of Laomedon, that Ammon was expelled by Cronus, and took refuge in the Idæan Island, which he named Creta[22]. And it is likewise the key to an other obscure tale, that Jove, having discovered from Thetis that the other Olympians were conspiring against him, sent out Neptune and Apollo upon an expedition[23] to build that fatal city of the Gods, Ilion. Jupiter Taurus, the Deus Lunus, a fire-breathing, that is, a Magian or Pyrolatrous Bull, was in Crete,

Taurus[24] medio nam sidere Lunæ
Progenitus Dictæa Jovis possederat arva ;

and one of the twelve labours of Hercules was the removing of this bull out of Crete into Apia or the Isle of Pelops[25], where he afterwards instituted the Olympic games in honour of Jupiter Patrius, and built an altar to Pelops and to the twelve Gods.

Pherecydes, said by some to be a Syrian, by others an Assyrian, or a Babylonian, wrote certain books upon the theology of Ophioneus ; concerning the birth of Ophioneus, the War of the Gods, the Winged Tree, and the Veil ; by which two latter we must understand one or other of the Trees of Para-

21 V. Histiæum apud Joseph. l. 1.
22 Diod. Sic. 3. c. 70.
23 Tz. in Lycophr. 34.
24 Nemesian. Laud. Herc. 120.
25 Diod. Sic. iv. c. 13.

dise, and the figleaf apron of primæval modesty; and this his Ophionian Theology was derived, if we may credit Isidorus[26], son of Basilides the Gnostic, ἀπο της του Χαμ προφητειας. The song of Orpheus to those who sailed in the Argo began as follows: "how heaven and earth, and the sea, were separated out of chaos, and the Sun and Moon and Stars created, and all living things. Next, he sung, how Ophion [27] and Eurynome the daughter of Oceanus usurped the rule of Olympus, and how they were driven out from thence by Saturn and Rhea." Ophion, therefore, was the serpent in Paradise. But Orpheus hath hymns to the three Corybantes, by whom the three sons of Noah are generally understood, thus divided, one hymn to the two Corybantes, and another a person called Corybas, by excellence. This person is described as king of the earth, god of war, and of night, a wanderer through solitudes, and assuming (by the advice of the Earth his Mother) the form of a bestial snake,

Θηροτυπον θεμενος μορφην δνοφερoιο δρακοντος,

in which we find a most exact agreement with the behaviour of Cadmus, who himself prayed that he might be turned into a Serpent,

[28] Ipse precor, serpens in longam porrigar alvum.

He was also the God Διφυης, a name peculiar to Cecrops, the semi-serpent, the Ægyptian king of Athens, and dæmon of the[29] Necromancers. But in a future part of this work I shall

[26] Cit. Clem. Alex. Strom. *L.* 1. p. 632. ed. Paris. 1629.

[27] Apoll. Rhod. *L.* 1. v. 496. ets.

[28] Ov. Met. iv. 574. By θηροτυπον understand, not reptile, but bestial, and provided with legs and wings, as he is represented in so many traditions. For such was his condition, before he became συργασρος and incurred the curse of *going* upon his belly. See Dosiad. Arâ. 2. *v.* 13. Inscript. *Diis Paternis, Surgastro Magno*, in Salmasii Duarum Inscriptionum, etc. p. 155. Lutet. 1619.

[29] Tradunt Græci aliquot auctores Cecropis animam, quam in leonis speciem conversam fuisse autumabant, ex Ægyptiorum, Chaldæorumque necro-

shew that both Cadmus and Cecrops are names of Cham, and that their coming into Greece is the fulfilment of that curse of Cham, which was delivered in the form of a prophecy concerning the then unborn Canaan. But the same Orphic hymn describes this man as being slain by his two brothers,

Φοινιον, ἁιμαχθεντα κασιγνητων ὑπο δισσων.

It cannot be doubted under these circumstances, that he is the person who, in the years succeeding the flood, was that which Cain had been in the beginning of the world, the high-priest of the Serpent, and that his spirit was that unto which Hector was peculiarly devoted,

ἀνακτι των θρονων Ὀφιονος[30].

Nonnus mentions the *seven books* of Ophion containing, as he saith, all the oracles of the destiny of the world; and the tradition is general that Cham left behind him memorials of the *seven sciences;* the books of Ophion are therefore the τε Χαμ προφητεια of the gnostics.

Now, as Cham was notoriously at variance with his brethren, and held in a pious abhorrence by them, it is not surprising that we should find his death ascribed to them. But if this had been done in a view of preserving similitude in the cycles of the world, they would have preserved the unity of their system by making one of three brothers fall by the hand of one other, (like Osiris by the hand of his brother Typhon) and have furthermore made him the Slayer rather than the Slain, had not the reality of the Fact been otherwise. For, of course, the systematic similitudes of fable are more perfect than the similitudes which occur in real life. It is therefore not wholly improbable that the third son of Noah may have

mantiâ, immolatis gallis, quibusdam signis figurisque impressis, quas Græci χαρακτηρας appellant, esse evocatam; seque illis præbuisse conspicuam. Hesselius in Ennii Fragm. p. 309.

[30] Lycophr. *v.* 1192.

fallen by means of his Elder Brothers. Not, however, by a murder like that by Cain, because, 1st, Their characters and the righteousness of their cause forbid the idea. 2dly, Because such an event can only be ascribed with probability to the time when he sacrilegiously invited them to their Father's tent; but Cham had then but one, or else no children, and he lived to be the father of several. But if, in the subsequent struggles between the Church of God and that of the Serpent, that apostate perished, it would in the language of the mystical religion, as employed by his execrable disciples, be a slaying of him by his brethren; and equally so, if he died (as Antiochus Epiphanes and Herod are supposed to have done) by an interposition and manifest visitation of Him, of whom it is said, "Blessed is Jehovah, the *God of Shem.*" It indeed appears, that the tribes of the human race descended from Japhet and Shem are intended, rather than the two men themselves, from what Eusebius[31] relates upon the subject, that "the two Corybants having slain the third, folded up his head in a cloth dyed with Tyrian purple, and crowned it with a brazen shield, and carried it with them to the foot of Mount Olympus, and there buried it." For this is, again, the removal of the reliques of Ham by the people, at the time of the grand emigration, and the burial of them in the base of that stupendous edifice, which (as we shall see) was an Olympus.

The descent of Ham from Noah, and of Nimrod from Ham Ophion, (his dragon father, as it was pretended) is certainly the solution of that verse, which was sung in the mysteries[32],

Ταυρος Δρακοντος και Δρακων Ταυρου πατηρ.

Nimrod being ultimately regarded as the cause of the Confusion of the United Nations, and the Alastor or Spirit of Cursing, whose wrath engendered that calamity, was looked upon

[31] Præp. Evang. p. 10. b. interp. Geo. Trapez. Colon. 1539.
[32] Euseb. Præp. Evang. p. 41. ed. Paris. 1544.

by those upon whom it fell, as a revival of that Typhonian power which produced the flood. But Noah or Saturn, was, in the superstition of the gentiles, a wrathful deity destroying his own children. The heathens, who regarded the early patriarchs, as the incarnations of good and evil deities, so esteemed; and, borrowing from them, the Mahometan Tartars ascribe the deluge (under God) to Noah. Nui[33] cried to heaven to exterminate the generation of men, and the angel Sabrail informed him that his prayer was granted, and ordered him to build the ark. Saturnus, though usually said, in the style of allegory, to have swallowed up his own children, Τυμβος γεγως Κενταυρος ωμοφρων σπορας, was differently spoken of by Pherecydes. That[34] authour described two hostile armies, the one commanded by Saturn, and the other by Ophioneus, their mutual defiances, and combats, and an agreement made between them, that whichever party should fall into Oceanus, should be accounted beaten, and that those who had thus expelled them should remain possessours of heaven. The result is not stated by Origen, from whom I copy this, but of course the ordeal of water was fatal to the Ophionidæ or Cainites.

III. Nimrod "was a *Mighty Hunter* (γιγας κυνηγος) before the Lord, wherefore[35] *it is said*, Even as Nimrod the mighty hunter before the Lord." This is a curious passage in the laconic books of Moses; and we cannot but ask, by whom was it said, and wherefore? It is a proverb, and it was said by the αἰνιγματισαι, "them that speak[36] in proverbs." Proverbium, is a phrase substituted for another phrase, and adagio seems to signify the approximation of two different things by comparison, or if you read it abagio[37], the deflexion

33 Abul Gazi Khan Hist. Tatar. p. 18. Leyd. 1726.
34 Cit. Origen. contr. Cels. L. vi. c. 42. p. 664. ed. La Rue.
35 Gen. x. *v.* 9.
36 Numb. xxi. *v.* 28.
37 See Varro Ling. Lat. vi. p. 87. Bipont.

of your language from the direct and proper to the oblique and symbolical, whence the name *Loxias*, the phrase σκολιοι λογοι, etc. As, when you say Auribus lupum teneo, or, I have caught a Tartar, which you say is simply false, there being neither any wolf nor any Tartar; but it is true that your actual circumstances do bear a certain similitude to those, which are supposed in the fable of the Wolf or of the Tartar. Therefore, by substitution or adaction, that which you say is true. Discourse being compared to a path along which the mind is travelling,

Ἐστι μοι Θεων ἑκατι
Μυρια παντᾶ κελευθος,

it followed, that such discourses as were different from the direct and beaten track, but leading towards the same goal, were *by-paths*, παρ-οιμιαι, by which name the first of Solomon's scriptures is called, or παροδια. From the idea of motion in such an indirect and oblique line, the same were called παραβολαι, by which appellation the illustrations by way of similitude, in the new testament, are mostly called. Ænigma, though now most commonly applied to similitudes hard of discovery and made in jest, was the peculiar name for those oracles, which the fierce and overweening Sibyl of Thebes used to deliver. Therefore, if Nimrod was called "a Hunter before God" pro-verbially, par-œmiacally, or para-bolically, that is as much to say, as, that those who called him so did not mean the sport or business of hunting, but meant something else beside that, but similar to it.

It is not usual in Holy Writ to cite authorities in confirmation of the fact asserted, for this reason, that the scriptures of the Israelites did not repose upon the authority of their traditions, but were particularly distinguished from them, and rested upon an inherent and self-sufficing authority. But although citations from profane or even sacred sources are seldom, if ever, used to confirm the allegations of the text, they

are habitually brought forward, in order to their own confirmation or rather elucidation; that is to say, either to point out the fulfilment of a plain[38] prophecy, or to explain the drift of an oblique[39] and parœmiacal prediction. There are several such quotations in the Old Testament, in which the sacred writings of the Church of God, anterior to the imposing of the fetters of the law, the Church of Shem, and of Abraham, are cited in evidence of their own fulfilment. One of these volumes called the Book of Jasher, is quoted in that of Joshua[40], "Is not this written in the book of Jasher? So the Sun stood still in the midst of Heaven, and hastened not to go down about a whole day." And the following occurs in[41] Samuel, "And David lamented with this lamentation over Saul and over Jonathan his son; also he bade them *teach it* to the children of Judah, behold it is written in the book of Jasher." So say the Greek interpreters, and the context demands that meaning; but our version hath *teach the use of the bow*, which is absurd in its literal sense, but arises, as I suppose, out of some metaphor of the ancient seer, similar to that of Pindar[42],

Πολλα μεν ἀρτιεπης
Γλωσσα μοι τοξευματ' ἐχει περι κεινων
Κελαδησαι.

And people have not observed that these are illustrations of prophecy, owing to the words being in the past tense, and forgetting that the visions of prophecy are often delivered in that tense, and in the likeness of a man living in the time of their real occurrence. "He hath passed over the river, he hath laid up his carriages at Micmas, Rama is afraid, Gibeah of Saul hath fled."

[38] 1 Kings, xv. 29. 2 Kings, xv. 12.
[39] Matt. xxiv. 15. John, iii. 14, 15, xix. 24. Acts, xiii. 35, 36.
[40] C. x. 13.
[41] *L.* 2. c. 1. *v.* 18.
[42] Isth. v. *v.* 53. and see Olymp. 11. *v.* 150. 163. ix. *v.* 8. 17. Eurip. Troad. 446. Ion. 256.

The epistle of St. Jude contains a prophecy of the antediluvian patriarch Enoch, "Behold the Lord cometh with ten thousand of his saints," etc. From which it has been supposed that the authour of that epistle received and cited, as a holy scripture, that which is called the Book of Enoch, being an ignorant and ridiculous effusion concerning the supposed intermarriage of men with the angels of heaven. But that supposition (which goes to the rejection of Jude's epistle) is answerable in two ways. 1. The book in question is so monstrously absurd, that no person citing it, or supposed to cite it, for scripture, could have obtained credit with Tertullian, and so many other shrewd and judicious men, as did in early times pin their faith upon that epistle. 2. A man so profoundly ignorant of criticism, as to receive the said book for a divine revelation, and so nearly allied to the errours of gnosticism, as to believe in its contents, would never have been able or willing to write an epistle so evangelical and free from the taint of hæresy, as that of Jude. The solution, which derives this passage from the false Enoch, doth [as people say] *prove too much.* The just inference is, that St. Jude hath cited a genuine fragment of the earliest patriarchal scriptures, probably not from the entire prophecies of Enoch, but more likely from sacred books of a later date than his, in which those words were preserved; and that Jude's epistle furnished a handle for a subsequent fabrication of the grossest kind[43]. And it shews, that the style, and application, of prophecy, in Enoch's time, was the same as under the circumscribed church of Israel. "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of the holy[44] prophets, *which have been since the world*

[43] In like manner, the Libellus de Ascensione Mosis must have been fabricated upon the ninth verse of Jude, in which the body of the Mosaical church is figuratively called the body of Moses. See Origen. de Principiis, *L.* 3. c. 2. p. 138. Paris, 1733.

[44] Luke c. 1. *v.* 70. see Gen. iv. 23. v. 29.

began." These words are very correctly translated, and it would be poor sort of quibbling to try to account for them, by a single stanza sung by Lamech the Cainite, and by one solitary prophecy of Lamech the Sethite concerning his son Noah.

Another work, long since forgotten,[45] is the Book of the Wars of Jehovah, the possession of which might perhaps have rendered superfluous many of the conjectures in this volume. Moses[46] quotes from thence the following words, "What he did in the Red-Sea, and in the brooks of Arnon, and at the stream of the brooks, that goeth down to the dwelling of Ar, and lieth upon the border of Moab." But the poems most immediately to our purpose, are those which are cited as "*they who speak in proverbs,*" and from whom [47]Moses hath quoted, and Jeremiah hath partly borrowed, these words, "Come into Heshbon, and let the city of Sihon be built and prepared. For there is a fire gone out of Heshbon, a flame from the city of Sihon. It hath consumed Ar of Moab, the lords of the high-places of Arnon. Woe to thee Moab! thou art undone, O people of Chemosh. He hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites. We have shot at them. Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medebah." This, which is called a *proverb,* is the effusion of a poet filled with the spirit of prophecy. And from those poems probably, or from some other of the same sort, those words are borrowed, "Even as Nimrod the Mighty Hunter before Jehovah," which the Greek version calls an ænigma.

Considering the symbolical nature of all prophetic compo-

[45] However, this obvious opportunity for forgery and blasphemy was laid hold of, by some of those societies who take and administer secret oaths. Their Book of the Wars related to the atchievements of certain Heroes, sons of Incubi and of Succubæ. Nous en avons les Histoires par devers nous, dans le livre des Guerres du Seigneur, citè au vingt-troisieme chapitre des Nombres. Comte de Gabalis, p. 140. ed. Amst. 1671.

[46] Numb. xxi. 14.

[47] Ib. *v.* 27.

sitions, and that the hunting of a wild animal is an action devoid of all moral or religious importance, we must suppose that some other thing, of which hunting may furnish a similitude, is really meant; or perhaps, several other things are meant, for the more similitudes coincide in one assimilation, the more admirable is the choice of the symbol, and the more pregnant with truth is the prophecy. The prophecy of Enoch relates to the latter days, and so, as I conjecture, does this of the Ænigmatists, foreshadowing the life and actions of another Mighty Hunter of the bodies and souls of men. This interpretation is adopted by the poet Prudentius, who treats of Nimrod, as of a type of Satan or Demogorgon, seeking whom he may devour,

> Ars olli captare feras, animalia bruta
> Irretire plagis, retinacula denique cæcis
> Indeprensa locis erranti opponere prædæ.
> Hic ille est venator atrox, qui cæde frequenti
> Incautas animas non cessat plectere Nebroth;
> Qui mundum, curvis amfractibus et sylvosis
> Horrentem scopulis, versuto circuit astu.

When Christ met the fishermen, Simon and Andrew, he said, Follow me, and I will make you *fishers of men*. They were *Mighty Fishers before Jehovah*. And Jeremiah[48] says of the reassembling of the scattered tribes of Israel, "Behold, I will send for many *fishers*, and they shall fish them; and after I will send for many *hunters*, and they shall hunt them, from every mountain and from every hill, and out of the holes of the rocks." Nimrod hunted with fierce dogs of war, by whose violence he set up a spiritual imposture and, it's consequence, a theocratic tyranny, but Peter's fishing was widely different, and he filled his nets with men, neither by eloquence, nor by violence, but by a *miraculous draught*.

IV. The Mighty Hunter was an awful and well-known

[48] Jer. c. xvi. *v.* 16.

personage among the legendary Dæmons and Heroes of the gentiles, and appears under a variety of names.

No. 1. Foremost stands Orion, armed with a brazen club, as he is described in the descent of Ulysses to Hell; not, however, in the authentic part of that narrative.

Τον δε μετ' Ὠριωνα Πελ-Ωριον εἰσενοησα[49]
Θηρας ὁμου εἰλευντα κατ' ἀσφοδελον λειμωνα·

[49] Pseud-Homer. Od. xi. v. 571.

Νηπιοι, οὐδ' ἴσασιν ὁσῳ πλεον ἡμισυ παντος,
Οὐδ' ὁσον ἐν Μαλαχῃ τε καὶ Ἀσφοδελῳ μεγ' ὀνειαρ,

saith old Hesiod; and he is generally understood to recommend mallows and asphodel for a man's diet. Which I will not here tarry to controvert; although I have read somewhere (I believe in Abbate Fortis's History of Dalmatia) that the Asphodel is a very deleterious root. Whatever cause may have rendered this plant sacred or mystical, such it certainly was. On the shores of Oceanus stood a stone called Gigonian, so vast that no force would move it, but at the touch of Asphodel it would move. Ptol. Heph. ap. Phot. l. 3. And Gigon, according to Stephen of Byzantium, was the king of the Æthiopes or Cushim whom Bacchus conquered. This Gigonian stone is an inaccurate account of the portentous rocking stones. The Asphodel was called by Theophrastus the Epimenidian plant, but Epimenides (as I shall elsewhere shew) was Nimrod. The name As-Phod-El is formed upon that of the God Phod or Buddha, whose name rings every change upon the vowels, and upon the two variable consonants B-F-P-V and D-T-Th. The Campus Buddhicus where Orion hunts is the same as the πεδιον ἀλητιον, or untilled plain, of Bellerophontes; and agrees with the Cyrrhæan plain of Delphi, the Martial Plains of the Colchic Æetes and of the Romans, the Elysian plain of Rhodes, Ἠλυσιον, ἱερον πεδιον περι Ροδον, Etym. M., the καθιερωμενον πεδιον of the island Panchaia, Diod. v. c. 44, and the Orgas of Eleusin. Paus. l. 3. c. 4. It was a part of the Nimrodian institute [carried far and wide by his dispersed subjects] to dedicate a land to the Lord which men might not use, nor the plough violate; arising no doubt from what "his father had shown him and his elders had told him" concerning the reserved and demesne inheritance of the Lord. V. Deut. xxxii. vss. 7, 8, 9. Ps. cv. v. 11. cviii. vss. 7, 8, etc. The real demesne was usurped by the house of Canaän, by some tribes of Cushim or Rephaïm, and by the Shemite Pentapolis of Sodom; and in lieu thereof a tract of land was superstitiously dedicated. Thus unused and afforested it would be filled with beasts, and to hunt in it was lawful and even necessary. Here we have the origin of the Royal Forest or King's Desert; and it is remarkable that our system of Norman forest laws is taken from that still extant [v. Manwood], which was brought in by Canute the Dane; so that I believe we may trace the game laws of the Huntsman King, into the wild northern woods of his descendants the European Goths.—See Plutarch Val. Publ. c. 13, 14. The name

Τους αὐτος κατεπεφνεν ἐν οἰοπολοισιν ὀρεσσιν
Χερσιν ἐχων ῥοπαλον παγχαλκεον, αἰεν ἀαγες.

This is one of the mythic interpolations, for which the descent of Ulysses afforded the fabulous minstrels such a famous opportunity. And the Archer Hercules of the Odyssey, with his baldric adorned with every sort of wild beast, seems to be the same character under another name; the ancients at least showed themselves convinced of their virtual identity, by taking the Club of Orion to arm Hercules withal; although the latter is exclusively an Archer in Homer, whose genuine verses describe him thus,

Ἀμφι δε μιν κλαγγη νεκυων ἡν, (οἰωνων ως [50]
Παντοσ' ἀτυζομενων) ὁ δ' ἐρεμνῃ νυκτι ϜεϜοικως,
Γυμνον τοξον ἐχων, και ἐπι νευρῃφιν ὀϊστον,
Δεινον παπταινων, αἰει βαλεοντι ϜεϜοικως.
Σμερδαλεος δε οἱ ἀμφι περι στηθεσσιν ἀορτὴ
Χρυσεος ἡν τελαμων, ἱνα θεσκελα ϜεργΑ τετυκτο,
Αρκτοι τ', ἀγροτεροι τε συες, χαροποι τε λεοντες,
Ὑσμιναι τε, μαχαι τε, φονοι τ', ἀνδροκτασιαι τε.

——— Black he stood as night,
His bow uncased, his arrow strung for flight;
Stern-gazing He, like one prepar'd to smite.
About him went, to hang his trusty blade,
A golden belt, where godlike art had made
Bears and wild hogs, the tawny lion's pride,
Battles, and death, and various homicide.

Here we observe, that the Person, so pre-eminent in the

Paradise was extended even to these howling wildernesses. Philostr. Ap. Tyan. *L.* 41. c. 38. p. 46.

[50] The Parthian kings performed sacrifice to Hercules the Huntsman upon Mount Sambulos in Assyria, who, at stated times, used to appear to his priests in the night, and order them to saddle his horses for the chase. The horses, being equipped, and furnished with quivers full of arrows, would run wild into the forests, and return home weary at night, with their quivers empty. Then the God used to appear a second time, and declare what tract of forest he had visited; and throughout that tract the wild beasts were found to be slain. Tacit. Annal. *L.* xii. c. 13.

Chase, was equally so in War. The Chase not only IS A school of hardihood calculated to form warriors, but it in fact WAS THE school out of which war originally came; and no small part, of what we set down for Notions and Theories, are simple commemorations of ancient Fact. A searcher of antiquity should carry that along with him.

The golden telamon of Hercules is no other than the belt of Orion, so celebrated in the Sphere, concerning which Aratus says,

> Ἀλλ' εὐ μεν ζωνῃ εὐ δ' ἀμφοτεροισι φαεινος
> Ὠμοις, Ὡριων, ξιφεος γε μεν ἰφι πεποιθως,
> Παντα φερων ποταμον[51].

This Telamon or Belt grew into a person, and forms in mythology the hero Telamon father of Ajax. The said Hero did little or nothing on his own account, but was the sole companion and partner of Hercules in three notable enterprises, the liberation of Hesione and seizure of the city Ilion; the destruction of the Meropes; and lastly (and most to our purpose) the capture of the Talismanic Belt from the Queen of the Amazons, to obtain which, they made an expedition into Scythia. Telamon is therefore the telamon of Hercules; but if the Homeric Τελαμωνιαδης be a patronymic from a real man's name, and be not rather expressive of some superstitious idea respecting the birth of Ajax, we must then understand that some favourite and confidential friend of Nimrod, was represented as standing him in the same stead, which was mystically denoted by the Belt, whatever that was.

The Belt is perhaps assigned to him as representing, in small, the Zodiacal Belt of the Heavens, an ornament which seems to confirm the arrogant pretensions ascribed to Nimrod of being the Son or Creator Word. Believing, as I suppose we must, that the obliquity of the Equator's plane to that of the Ecliptic originated in the same violent exertion of Divine Power which made the Flood,

[51] Phæn. 587.

Ἡνικα πυρφόρος αὐγη ἐκινησεν χθονα πασαν [52],

the Zodiac would be regarded by the Noachidæ as an important discovery, and would be connected in their minds with a manifestation of the Deity.

> Some say HE bade his Angels turn askance
> The poles of Earth, twice ten degrees and more
> From the Sun's axle; they with labour pushed
> Oblique the centric globe. Some say, the Sun
> Was bid turn reins from the equinoctial road
> Like distant breadth through Taurus with the Seven
> Atlantic sisters and the Spartan Twins
> Up to the Tropick Crab, thence down amain
> By Leo and the Virgin and the Scales
> As deep as Capricorn, to bring in change
> Of seasons to each clime; else had the Spring
> Perpetual smiled on earth with vernant flowers,
> Equal in days and nights, except to those
> Beyond the polar circles; to them day
> Had unbenighted shone, while the low Sun
> Had rounded still the horizon, and not known
> Or East or West, which had forbid the snow
> From cold Estotiland and south as far
> Beneath Magellan.

The false notion of the Five Terrestrial Zones was only a perseverance in believing that which once had been, or was believed to have been, the fact. If the plane of the Ecliptic coincided with that of the Equator produced, the equatorial regions would become adust and barren, by the heat of their perpetual summer; and, except where springs and rivers fostered vegetation, uninhabitable. And some of the more northern regions, where a short but wonder-working summer now brings the corn to ripeness, would, under the distant and horizontal rays of the sun, have borne little food for man. Has

[52] Orpheus H.47.

inter mediamque lay those fortunate regions in which a temperate summer always reigned, and which peradventure were capable of nourishing as many people as the precarious harvests of the whole earth are now. With abundance they afforded also the precious gift of health, with the more questionable advantage of longevity, for diseases are mainly the effect of the climates of the earth, all different, and almost all inclement. The communication by land from one Fortunate Zone to the other must have been very uneasy, like the voyages which are now made over the sands into Nigritia.

Unity of Empire was the watchword of the House of Cush, and the declared object of the establishment at Babel; and the Belt was no doubt regarded in another light, as the Band of Union, by which mankind were kept in subjection to it's wearer. The Scythæ are named after the man from whom they descend, Cuth son of Ham, the σ being added, as it has been to the words Κεδαω, Καμανδρος, Μυρινα, and others; but in some instances it is not prefixed, as in the Aia or Ai-Aia of the Colchic Scythæ, which is Κυτ-Αια. The Scythæ, saith Diodorus,[53] are descended from Scythes, son of Jove, and of a giantess, the daughter of the earth, whose upper parts were those of a woman, but her lower parts were those of the serpent Echidna. This statement gives the name of Cuth, but the legend of Nimrod's birth, and therefore applies properly to those Scythæ who were descended from the latter. Of these we read somewhat in [54] Herodotus, much to our purpose. Jove and the daughter of the river Borysthenes, had a son Targitaus, and three grandsons, Lipoxais, Arpoxais, and Colaxais, who were kings of Scythia; and in their time there fell from heaven certain utensils made of burning gold, a plough, a yoke, a battle axe, and a phial[55], which the elders could not touch for

53 Bibl. *L.* 2. c. 43.

54 *L.* 4. c. 5. et seq.

55 Among these Utensils was a Golden Flask, or Phial, which the Royal Scythians ever after wore in their Belts. Herod. 4. c. 10. When the king of the Salian Franks embraced Christianity at Rheims, the Dove came down from Heaven with a Phial. The reader will readily comprehend that the

their heat, but Colaxais (the youngest) handled them with impunity. The Royal Scythians were descended from him; and three kingdoms were formed for the three sons of Colax-

Heaven-descended Ampulla came out of his own Scythian belt. The Christian religion was then a compound into which the Spirit of Paganism was unavoidably admitted, and the conversions of those days were but so many compromises made with the old superstitions of the Catechumeni. The tribe called Salians were probably of the Royal or Nimrodian family; and cherished that Herculean abhorrence of female monarchy, which is the chief thing remembered in their code of laws. Terra Salica in mulierem non transit. Leg. Sal. tit. 62. To Clovis there were "Tria pignora de cœlo missa, Scutum Liliatum, Phiala odorata, et Vexillum splendidum purpuram ætheriam confitens pro certo." Tolosan. cit. Wendelin. de Ampullâ. This banner was called auri-flamma, another striking mark of connexion between Gold and cœlestial Fire. The Lilies are an obscure matter: some say they are a corrupt representation of the BEE; they may also be regarded as the heads of spears. And this I take to be the fact. The Asphodelus of Epimenides (of which mention has already been made) belongs to the tribe of lilies, and was called the Spear of the King, and when we read that kings in the time of Quirinus (whose name is from *Quiris*, a spear) wore "hastas pro diademate," we can only understand the heads of spears, or fleurs de lys, placed in a circle. Justin. *L.* xliii. c. 3. It is more extraordinary, that the Lily should bear the same name that was given of old to the prophetic voice of the Muses, Θεῶν ἐπὶ ΛΕΙΡΙΟΕΣΣΗΙ. Theogon. *v.* 41. Iliad, iii. *v.* 152. But this difficulty will nearly vanish when we recollect, that "the ancients, from the first origin of human affairs, pro Diis immortalibus hastas coluere." Justin ubi sup. Although language could not, literally, be *spoken* by means of lilies or spear-heads, it might be, and it was, so *written*. The arrow or javelin-head writing found in Assyria and Babylonia, is, I suppose, an imitation of the spear-head or liliaceous writing of the primitive Assyrians, if it be not the same. Litteras semper arbitror Assyrias fuisse, saith Pliny. *L.* vii. c. 57. If language was called, and when committed to writing actually was, a flight of arrows, we have found the origin of the metaphor used in the book of Jasher, and afterwards so much employed by Pindar, and also of Homer's remarkable phrase, ἐπεα πτερόεντα. Athenæus says that Suson was a Greek word for a Lily, and that the name of the city Susa, meant the Lilies. But if the city of Shushan was called the Lilies, in like manner might the language of Cush, or of the Gods, be called the Susan or liliaceous voice, Ὀλ. λειριοεσσα. This Greek word, being obsolete, is probably Pelasgic, and as the Pelasgi were Cushim, it is again probable that they (or perhaps only the Royal Scythæ) used the Lilies for their device. V. Athen. l. 12. s. 8. I have said that the Salians, who, like the Saliares of Numa, possessed the ancilia, were a family of Nimrodians, or Heraclidæ, who presided over the Franc nation; that they were but a small part of that nation, we have the high authority of Count Zosimus, who says, Σκλιων ἐθνος, Φραγκων ἀπομοιρον. *L.* 3. p. 147. Oxon. 1697.

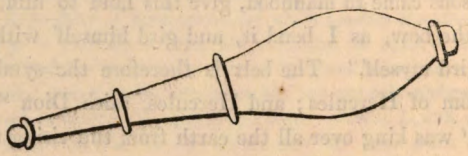
ais, in the principal of which the Cœlestial Gold was kept. On this, again, we must observe, that the GOLD which BURNED is the same Aour, from which, owing to its colour and splendour, the metal has taken its name, Aur or Or. The above is the Scythian tradition; but he gives another, upon the authority of the Greeks, who were settled upon the shores of the Euxine. Hercules (that is, Herculean Jove, the father, not the magnum incrementum, of which difference hereafter) founded the Scythian empire, and begot three sons of the serpent-nymph Echidna, of whom Scythes (the youngest) reigned in Scythia, and all the kings of the Scythians are from Scythes son of Hercules. This Hercules left a *bow* and a *belt* in the hands of Echidna, and said to her, "When your three sons came to manhood, give this land to him, who can bend the bow, as I bend it, and gird himself with the belt, as I gird myself." The belt is therefore the symbol of the kingdom of Hercules; and Hercules, saith Dion [56] Chrysostom, "was king over all the earth from the rising to the setting sun." He had formed a resolution, that he would suffer no portion of the human race to be subject to [57] female domination, γυναικοκρατεμενον, and therefore he made war upon the Gorgons and Amazons; which brings us to the same point, his contest with the Amazons for the *belt*, being a contest for *sovereign power*.

Pomponius Mela saith [58], Mars omnium [Scytharum] Deus; ei pro SIMULACHRIS Enses et CINCTORIA dedicant, hominesque pro victimis feriunt. Here we have the dire telamon, with its φονοι and ἀνδροκτασιαι, representing not an hero merely but their supreme God.

The Bow (which, with the Belt, formed the regalia of Scythia) is the weapon of Homer's Hercules. The *club*, which arms the Orion of the Homeridæ, and the Hercules of all

[56] Orat. 1. de Regno, p. 12. ed. Casaubon.
[57] Diod. Sic. *L.* 3. c. 54.
[58] L. 2. c. 1.

other writers, was itself either a god, or at least (as Mela hath it) a *simulachrum*, and it was a weapon corresponding to the Sword of the Dove, being made from an *Olive Tree*[59], so imperishable, that whenever he rested it against the earth, it sprouted forth into leaf, from whence this club obtained the name of Phyllites. After the fall of the Assyrian empire, and under Xerxes, the Assyrians, properly so called, were distinguished in his army by the extraordinary fashion of their brazen helmets, and by their clubs or maces, ῥοπαλα ξυλων[60] τετυλωμενα σιδηρῳ. In the Asiatic Researches[61] we have an Indian drawing of the Mino-taur or bull-headed giant *Asura* fighting the goddess Cali, with a towery tiara upon his head, and a club in his hand,



being an exact illustration of the fabled Hercules Orion, and of the Assyrian or Curdish troops of Xerxes. The posterity of these latter are described by Geoffrey Winesauf, as they appeared in a desperate attack upon the lines of contravallation before St. John d'Acre. Gens quædam larvalis . . . nigriore colore, enormi staturâ, feritate immanes, pro galeis habentes in capite rubra tegumenta, *ferreis hirsutas*[62] *dentibus clavas* gestantes in manibus, quarum ictibus quassanda nec cassis resisteret nec lorica. I know not whether this tribe of Nimrodians be yet in existence.

Hercules is seldom described as a[63] sword-bearer, but the other is continually alluded to as Ensifer Orion. But among the various passages of antiquity in which that hero's actions

[59] Palæph. Incred. Pausan. *L.* 2. c. 31. s. 13.
[60] Herod. viii. c. 63.
[61] Vol. viii. p. 76.
[62] It. Ric. Reg. *L.* 1. c. 35.
[63] Pseud.-Hesiod. Scut. v. 128.

are commemorated, I can remember none that alludes to his sword; it is always the Orion of the spheres, the constellation, to whom the sword is ascribed. It is true that Lycophron saith of Diomede, about to sacrifice Iphigenea,

Ῥαισει τριπατρου φασγανῳ Κανδαονος[64],

in conformity with Mela's observation that men were sacrificed to the Enses Simulachra. In such case the Ensiform idol was both the Deity *to* whom, and the Rex Sacrificus or Popa *by* whom, the bloody rites were performed; he was God, King, and High-Priest; and as much may be said of the Club, for *Ropalus*, [65] son of Hercules, on the same day held obsequies to his father as a Hero, and did sacrifice to him as a God. If we render φασγανῳ "*with* the sword," it is, therefore, true, because the swords were similitudes of Orion Tripator; but I believe that φασγανῳ is in the dative, and that the words of Lycophron are equivalent to Lucian's[66] Σκυθαι μεν Ακινακη θυοντες. "The ancients," saith Justin, "worshipped *Spears*, as, and for, the Immortal Gods;" and Suidas mentions that Acinaces among the Persians meant a Spear. But it was also [67] a sword, the form whereof in sacred mysteries is indicated by that of Dulfakar, but for the purposes of war it was a weapon of that curved form which we call a scimitar, the talismanic sickle of the bloody reaper Perseus,

Σην δ ερπανην κουφιζε σαοπτολιν[68].

Mars Acinaces[69], and the Wind, were the gods of the Scy-

[64] Lycophr. *v.* 328. Should we not read Κανδαορος? φασ-γανος is the opposite of the α-γαια βελεα. It is from φασσω, I slaughter, and γανος, which means *Joy* and *Paradise*; Hesychius; the joy purchased by piacular bloodshed, the Valhalla of Odin.

[65] Ptol. Heph. Nov. Hist. p. 148. Berol. 1824.

[66] Jup. Trag. c. 42.

[67] Quint. Curt. L. 3. c. 3. Jul. Pollux. Oxon. L. x. s. 138.

[68] Nonnus L. xlvii. *v.* 557.

[69] Herod. iv. c. 62. Lucian. Scyth. c. 4. Toxar. c. 38. Ammianus. xxxi. c. 2. s. 23. Epiphan. Hæres. p. 8. Paris. 1622.

thians, and the idol of the former was an iron Sword erected upon a knoll of earth; he was their oath, μα τον Ακινακην, and in their [70] solemn treaties they used to immerse him in their own blood. This weapon was not only held in honour by the Parthians, or Scytho-Persians, and worn on the *right* side by them, as we may learn from Valerius, describing Myraces the Parthian,

> Subligat extremâ patrium cervice tiaram,
> Insignis manicis, insignis *acinace dextro*,

but it was, even under the Medo-Persian dynasty and Hystaspean creed, so far a talisman of the Asian Empire, that when Codomannus, in the exercise of his military experience, assimilated its form to that of the Grecian sword, the Chaldees declared that the empire would pass from his hands into those of the Greeks. The worship of Acinaces, which even now subsists in Persia, under the modified title of the Sword of Ali, is one of the strongest marks of an original identity, subsisting between Magianism and Scythism. The Αγαλμα or Simulachrum was usually made by the hands of men, and consecrated by all such magic rites as could infuse into it the Divine Principle, like magnetic power into the steel; even as Tirfing, the dæmon sword of Gothic tradition, was wrought in the caverns of the North,

> [71] Sage Dualin wrought the precious blade,
> It's edge on charmed anvil laid,
> And as each stroke portentous rung,
> The magic strain old Durin sung,
> And Thorin and Nyrader wise
> Swell'd the fell chorus to the skies.

[70] Herod. iv. 70.
[71] Helga, B. 1. *v.* 1376.

This is, in the literal sense of the word, an *enchanted* or incantated sword. But at times it happened (so men believed) that the god descended, ensiform, from Heaven, or ascended from Hell, ἀχειροποιητος, or at least from no human smithy; but forged, if at all, upon the *anvil* of *Acmon*, the father of Uranus, or of *Acmon*, the proudest of the Corybants, who discovered [72]

ἰοεντα σιδηρον,
Ἑς πυρ τ' ἠνεγκαν, και αριπρεπες ἐργον ἐδειξαν.

This was more than even a virtuous or talismanic idol, it was the god himself, not indeed essentially, but in the form which he preferred to assume for making manifest his presence. Such an event was perhaps an usual precursor of great revolutions in Scythia; and in one instance it certainly was, I mean, that of Attila's attempt to subjugate the world. I have observed once already that Attila was a great spiritual impostor, if he did not himself labour under a terrific delusion. One of his herdsmen, tracking the blood of a wounded heifer, found a sword sticking in the earth, and upon which she had trodden, and brought it to Attila, and Jornandes informs us of the vast inferences he drew from this event. "Quo ille munere gratulatus, ut erat magnanimus, arbitratur se totius mundi principem constitutum, et per Martis gladium potestatem sibi concessam esse bellorum." It may be wondered, why so ordinary a thing, as an old sword being found among the pastures of a warlike nation, should have been in the king's eyes a manifestation of Acinaces. The answer is, that those who were led to any place by following the steps of a bull or a cow, were supposed to be led thither by the guidance of Divine Providence, as I shall hereafter have to explain more fully.

To the Swords, Oarion, Acinaces, Dulfakar, and Tirfing,

[72] See Schol. Ap. Rhod. l. 1129.

should be added, [73] *Chalyb*, or *Ascalon*, the sword of Comana, which armed the Cappadocian dæmon Georgius, *Chrysaor* the sword of Artegal, son of Gorloes,

> Which steely brand, to make him dreaded more,
> Astræa gave him, gotten by her slight,
> And earnest search, where it was kept in store
> In Jove's eternal house, unwist of wight,
> Since He himself it used, in that great fight
> Against the Titans, that whilome rebelled
> 'Gainst highest heaven; Chrysaor it was hight,
> Chrysaor, that all other swords excelled,
> Well proved in that same day when Jove the giants quelled,

and *Excalibar*, the sword of Arthur, whose spirit was so interwoven with the life of that wizard king, that he could not depart from the field of slaughter, where he lay wounded, to his enchanted garden, until Excalibar was cast into water; but that was no sooner done, than Arthur vanished through the air, in the shape of a phantom sword. But the identity of these three goblin warriours of romance [74] is not to be doubted. The following passage from the Preiddeu Annwn *(the Spoils of the Deep)* of Taliessin, darkly as it is worded, shews that the sword of Arthur is that of the fiery Cherubim at the gate.

> Is it not the cauldron from the Chief of Annwn[75],
> In it's fashion, a ridge round its edge of pearls?
> It will not boil the food of a coward *not sworn*.
> A sword bright flashing to him was brought,
> And in the hand of Llaminawg was left;
> Before the passage of the gate of Uffern
> The Horns of Light are burning.

[73] Mantuan. Georg. op. tom. 2. p. 205. b. Seven Champions, c. 1.
[74] See Spenser. F. Q. l. x. 65. and III. iii. 26, 27.
[75] Taliessin apud Turner, Hist. Ang. Sax. vol. 3. p. 627, 8.

And when we went with Arthur, in his labours like lightning,
Excepting seven, none returned from Caer Vedivid.

This poem shews that the Christianity of the Britons did not escape the wide-spreading infection of Gnosticism, in its worst form, and with it the infamous practice of administering secret oaths. Annwn is Styx, the chaotic or abyssine waters, and Uffern is said to mean Hell, in allusion (as I suppose) to the subterraneous paradise called Elysium. Arthur built a wall round the lake Lumonoz[76], in which there were sixty islands, and upon each island was a rock, and upon each rock was an eagle's nest, and the sixty eagles used to assemble yearly, and, screaming aloud, proclaim the fates and fortunes of the year. Into Lumonoz flowed sixty rivers, but one only flowed out of it into the sea. This walled lake (if I be not deceived) is the enridged cauldron of Annwn, and Lumonoz[77], in Gervas, must be taken from the name Llaminawg, given (I know not why) to it's *Raven* chief. To this topic we must also refer the Geomantic Sword (Ensis[78] Hellopius) of Theseus, which he took from under a ponderous rock, and thereby established his birthright and sovereignty, the magic sword, no doubt, of Orion the Hellopian; that which Arthur drew from the cleft of a rock at Winchester, and that which was wedged in the enchanted rock of Ormandine, but yielded to the hand of George "as though it had been hung by a thread of untwisted silk."

On the words of Aratus, Παντα φερων ποταμον, it may be observed, that as an incarnation of the great dæmon of the Flood, he is depicted in the Sphere as pouring out of his left foot the ποταμοιο μεγα σθενος Ὠκεανοιο. The river proceed-

[76] Gervas. Tilb. de Regno Britonum. p. 44. Helmstadt. 1573.

[77] Mr. Davies, in his work upon the Rites of the Druids, translates Llaminawg, *the Sword-bearer*, and supposes Loch Lomond to be the site of the other legend.

[78] Hygin. Poet. Astron. c. 6. p. 436.

ing from Orion is vulgarly called Eridanus, but Eratosthenes [79] maintains that it is the Nile. This latter is the river Oceanus of the Egyptians. "Some," saith Herodotus[80], "account for the swelling of the Nile, by saying that it flows from the Oceanus, but the Oceanus flows around the whole earth." Diodorus adds, that this was the doctrine of the priests, and that the Gods were born upon the banks of the Oceanus. Homer accordingly describes the feast of Jove at Diospolis in Æthiopia (afterwards Upper Ægypt) in these terms,

Ζευς γαρ ἐς Ὠ κ ε α ν ο ν μετ' ἀμυμονας Αἰθιοπηας
Χθιζος ἐβη μετα δαιτα, θεοι δ' ἅμα παντες ἑποντο:

by which is meant the outlet of the subterranean diluvial waters, of which Penelope speaks in her grief,

——— ἡ ἑπειτα μ' ἀναρπαξασα θυελλα
Οἰχοιτο προφερουσα κατ' ἀερροεντα κελευθα
Ἐν προχοης δε βαλοι ἀψορρου Ὠκεανοιο[81],

and at one day's sail before the wind from this outlet, Homer placed Pharos, the sacred isle of Proteus and Eidothea,

Τοσσον ἀνευθ', ὁσσον γε πανημεριη γλαφυρη νηυς
Ἠνυσεν, ἠ λιγυς ἀυρος ἐπιπνειησιν ὀπισσω,

a mystic legend which has given scope for the monstrous credulity of geographers in supposing that Alexandria was once as far from Ægypt, as a ship could sail in one day with the wind in her poop. In the newly published fragments of the Phaethon of Euripides we find that *Aurora*, the city of Merops and Clymena his parents, was situated on the plains through which the river Oceanus flowed,

Ὠκεανου πεδιων οἰκητορες,

and the Ægyptian account of the Nile is more particularly

[79] Catast. 37.
[80] *L.* 2. c. 21. Diod. Sic. *L.* 1. c. 12. c. 19. c. 37.
[81] Od. xx. v. 65.

given by [82] Pausanias, namely, that the Nile actually was the river Euphrates, which, after discharging itself into a lake or inland sea, reappeared under that name in Upper Æthiopia. Nor had that fable ceased to obtain, even unto the thirteenth century, when Sir J. Mandeville [83] was informed upon the spot, that "this ryvere cometh rennynge from Paradys Terrestre, between the deserts of Ynde, and aftre, it smytt into londe and rennethe longe tyme many grete contrees undre erthe. And aftre, it gothe out undre an highe hille, that men clepen Alothe, that is betwene Ynde and Ethiope, the distance of five moneths journeyes fro the entree of Ethiope." The river Oceanus is therefore the fountain of the Great Deep bursting out at the sources of the Euphrates in Paradise, where also the principal eruption of the deluge took place. When all waters were but branches of the great reservoir, it is difficult to explain on any other principle, why the fount of the four streams was considered to be, emphatically, and by way of excellence, the mouth of the great deep, as it certainly was. Fons sive fluvius egrediebatur ad irrigandum Paradisum. Hic est lingua Paradisi. Fons iste matrix fuit omnium aquarum[84], quasi abyssus. It waters the whole earth by *trachones*, those are, subterraneous conduits, from the four principal of which flow the Ganges, Nile, Euphrates, and Tigris. And whenever a river was particularly distinguished, as Στυγος ἀπορρωξ, like the Titaresius in Thessaly, and the Inopus in Delos, they were probably such as flowed from an *a-byss* or pool which refused the plummet, as Wastwater in Cumberland is reported to do. Homer does in no part of his works confound the Sea, with the Oceanic Stream,

Ἐξ ὑπερ παντες ποταμοι, και π α σ α θ α λ α σ σ α,[85]
Και πᾶσαι κρηναι, και φρειατα μακρα ναεσιν.

The real flux and reflux of the ancient Oceanus (producing

[82] *L.* 2. c. 5. s. 2.
[83] Mand. p. 53. edit. 1725.
[84] Gerv. Tilb. Ot. Imp. *L.* 1. c. xi. p. 892.
[85] Il. xxi. *v.* 196; and see Od. xii. vss. 1 and 2.

the phænomenon of tides) must be sought for at the poles of the earth, and they are the rivers mentioned by Virgil,

Pleias et Oceani spretos pede reppulit *amnes*,

because[86] (as Servius saith) in morem fluminis ejus fluenta *reditura prorumpunt*. But all the streams, and rivers, and the sea itself, were but ἀπορρωγες or branches of Oceanus, whose main reservoirs (of which Styx was the most famous) could not appear upon the surface of the earth without working such portentous ruin, as when Jove fulminated and Styx absorbed the Nephilim or Titans,

Ἠλθε δ' ἀρα πρωτη Στυξ ἀφθιτος Ὀυλυμπονδε[87].

Indeed, the Stygian oath, sworn by Jove and attested by Iris the daughter of Thaumas, forbade that he should ever be again roused from his infernal bed,

νοσφιν δε Θεων κλυτα δωματα ναιει[88]
Μακρῃσι πετρῃσι κατηρεφε', ἀμφι δε παντη
Κιοσιν ἀργυρεοισι προς ὀυρανον ἐστηρικται.

Therefore, when Jove summoned all the dæmons and spirits of the world, including even the nymphs of the fountains and meadows, he alone was absent,

Ὀυτε τις ὀυν ποταμων ἀπεην, πλην Ὠκεανοιο.[89]

The river flowing from Orion's foot graphically illustrates Homer's Διιπετεος Ποταμοιο, or the river flowing from Dis. But in truth there is no difference between the Nile or *Dark Blue* river of Hell and the fabled Eridanus; in the fortunate groves of Hades, so Virgil sings,

Plurimus Eridani per sylvam volvitur amnis;

[86] In Geo. iv. 233.
[87] Theogonia. *v.* 397.
[88] Theogonia. 777.
[89] Iliad. xx. *v.* 7.

Eridanus was the name of a pretended northern river [Vistula or Niemen] from which amber[90] was brought to Greece, and of another in Italy falsely said to produce amber; and it was said to produce it, because the river was a type of the Deluge; and, that amber was engendered at the time of the flood is an opinion which may be collected from Greek and Indian story, and may fairly be credited, in as much as such violent changes, as to heat, moisture, and motion, could hardly fail to produce some new chemical combinations. Mr. Bryant idly feigned a derivation of Eridanus from Ur and Adon, but it is a compounded form of a word applied to Rivers, the Danau of Germany, Tanais of Scythia, Iar-danus, Api-danus, not to mention the hero Dar-danus, Tanaus king of Scythia, and Danaus king of Ægypt and Greece. The DANAVAS or children of DANU came into Egypt from a country west of India, at the time of the building the Padma-Mandra, [as the Indians call the Tower of Babel], on the banks [91] of the Euphrates. And this last named River, flowing out of Paradise, even from the Mount of God in the sides of the North, is the true Ποταμος of the sphære, as it is also called, by way of excellence, *the River*, in Scripture. At the sources of the Ganges stood the paradise of the Sun and Moon[92], with the Trees of Knowledge as high as heaven, and the Apples of [93] Life, in Evilath or Dimiricum[94] the country of the Trans-Indi, and there the prophet Enoch [95] was said to reside. But the river Ganges bore the same name (being that of the god Buddha or Batta) as the Eridanus of Italy, Ganges qui et *Padus* dicitur; and as the Nile was fabled to be the Euphrates, renascent in Æthiopia, so, again it was pretended, that the Euphrates and Tigris did not really rise from their apparent source in Ar-

[90] Herod. l. 3. c. 115.
[91] Wilford on the Nile. As. Res. 3. p. 313. p. 357.
[92] Jul. Valer. Hist. Alex. *L.* 3. p. 171.
[93] Solinus. c. 52.
[94] Geogr. Ravennas. *L.* 1. p. 9, 10.
[95] Gobelin. Person. Cosmodrom. pt. 5. p. 104.

menia, but after travelling 1000 miles from the east[96], juxta Armeniæ montes manifestantur, or in other words, that, as Paradise was at the source of the Indian river, by fabulous tradition, and of the Euphrates, by Scripture authority, the Euphrates must be the Ganges Eridanus prolonged. The word *Ganges* or Gangha means *Paradise*, if I mistake not; and is the name both of the river, and of the giant[97] king of the Cushim, who directed it's course into the sea and prevented it from making a deluge, and who defended Æthiopia by means of the seven adamantine swords which he planted in the earth. The stupendous giant Ganymedes[98] from whose feet the swelling of the Nile proceeded, derives his name from Γανος, παραδεισος, and the fable is the same as that of the constellation Orion. The *dog* and the *hare*, dependent upon the same constellation, are obvious symbols of hunting.

Orion is described by Palæphatus as hunting in company with Diana; and a tradition is extant of his engaging with Œnopion, the inventour of wine, and king of Chios [then called Ophiusa], whose daughter he wooed, to clear that island of reptiles; but having offended her father, he was deprived of sight and banished. He came from Boiotia, the land of the Hero Βοιωτος or Buddh, [concerning which Jove is made to say to Cadmus, Mœnia fac condas[99], *Bœotiaque* illa vocato] for that purpose, ἀριστος ὢν κυνηγος, ἐχων δε συν αὐτῳ την Αρτεμιν[100], κυνηγετουσαν. Parthenius in his Erotics says of wild beasts, θηριων[101], not ἑρπετων, of reptiles, which difference comes from the confusion of two characters, both appertaining to Orion, but entirely distinct, The literal hero

[96] Æthic. Cosmog. p. 458. Lugd. Bat. 1646.
[97] Philostr. Ap. Tyan. 3. c. 21.
[98] See the Scholiast in Aratus. *v.* 282.
[99] Ov. Met. iii. v. 13.
[100] Sch. Arat. Phæn. 636.
[101] Parth. c. 20.

of the Chase, and the mystical Serpent-slayer of aboriginal prophecy. Mythology is full of " the soil

> Bedropt with blood of Gorgon, and the isle
> Ophiusa,"

which later name was given to Cyprus[102], Rhodes, Tenos[103], One of the Balearic Isles[104], and diverse other places, as well as to Chios; and a legend not unlike that of Orion, is told of one Phorbas[105], son of Triopas, at Rhodes; the same again may be found in the Eagle God Garuda, who married a beautiful woman, and destroyed all the Serpents in her country, and was called Nagantaca or the Destroyer of Snakes[106].

Sicily was, by other accounts, the scene of his hunting, and of his transactions with king [107] Œnopion; and he built, for the king of that island, an enormous mound called Pelorus, [108] with a Temple of Neptune upon it's summit. He built it in the sea, upon occasion of the great flood which separated Sicily from Italy, and that labour of his, must have furnished to Gratius Faliscus the following lines of his poem on the Chase.

> Nonne vides, veterum quos prodit fabula rerum,
> Semideos? cœlum aggeribus tentare superbis,
> Ire freta, et matres ausi tractare Deorum,
> Quam magnâ mercede meo sine munere sylvas
> Impulerint.

Ire freta is the monstrous legend of Orion's stature,

> quam magnus Orion,
> Quum pedes incedit medii per maxima Nerei
> Stagna viam scindens, humero supereminet undas,

[102] Parth. c. xi.
[103] Plin. iv. c. 22.
[104] Plin. iii. c. 11.
[105] Diod. Sic. v. c. 58.
[106] As. Res. vi. p. 515.
[107] Theodontius cit. Boccace. Geneal. p. 174.
[108] Diod. Sic. *L.* iv. c. 85.

and the like is told by Rabbins, of Og, the last of Nimrod's posterity who reigned in Ashtoreth Carnaim. Og king of Basan lived before the deluge, but was tall enough to walk through the waters unhurt; he lifted up a mountain in his hands to crush the Israelites, but Moses took that opportunity to wound him in the HEEL and so killed him. It was the constant fable among the heathens that their sacred[109] mountain (by whatever name it was called) stood supereminent above the deluge, and was never covered with the waters; and it is plain that Orion (whose name, with a short O, is formed from ὄρος) is in these stories confounded with the mount of God itself. Og, also, (whose name signifies water) is strangely mixt up with the idolatrous mount of Bashan, one of the pagan types of Ararat; "as the hill of Bashan, so is God's hill, even an high hill, as the hill of Bashan. Why exult ye so, ye high hills?" This confusion is not a mere blunder committed by authours, but a notion existing in the minds of several heathen nations, who [like the Cappadocians] regarded their sacred mountain as a visible form and manifestation of the Deity himself.

The adventures of Hercules are too notorious to admit of recital here, and they equally present to view the huntsman and the mystic dragon-slayer. The land-crab, who stung him in the heel, is the scorpion of Orion, and the idolon of the Homeric archer Hercules cannot be distinguished from the pseud-homeric shade of Orion. But Hercules was neither the proper nor the original name of the Huntsman Son of Alcmena, but rather that of Jove his father; and it is affixed to the legends of some atchievements that do not belong to Nimrod, or to his party.

Tityus, the earth-born giant, βιαιος ἀνηρ και παρανομος, was travelling through Panope[110] on his way to Delphi (or, as

[109] Ovid. Met. L. 1. 317. Lactant. Phœnic. v. 13. etc.

[110] Hom. Od. xi. 576. Eustath. ib. Ephorus ap. Strab. Geogr. ix. p. 612. Pindar. Pyth. iv. 160.

others say, he was king of Panope), and attempting to violate Latona he was shot by an arrow from the bow of Diana. Here we have the crime of Orion and one [111] account (at least) of his punishment. I must now cite a passage in Ovid, alluding to the downfal of Orion, as well because Latona is there also introduced as the Huntress, and also because, as it is now read, it stands at open variance with itself and with all mythological history.

Creverat immensum. Comitem sibi Delia sumsit[112].
Ille Deæ custos, ille satelles erat.
Verba movent iras non circumspecta Deorum.
Quam nequeam, dixit, vincere, nulla fera est.
Scorpion immisit Tellus. Fuit impetus illi (*Orioni*)
Curva gemelliparæ spicula ferre Deæ.
Obstitit Orioni. Latona nitentibus astris (*Scorpionem*)
Addidit et, "meriti præmia," dixit, "habe."

When a very ill written passage of a fine authour, being removed, leaves the context as good or better, it raises a suspicion against it's being genuine. But whoever wrote this, either used the first *i* of Orioni as a *y*, or else made it short, as Euripides [113] does, Ὁ τε ξιφηρης Ὠριων, ὑπερθε δε, etc, for, the vulgar reading, Obstitit Orion, is the most absurd inconsistency. *Panopeus* [114] the hunter, a slayer of lions and panthers was stung in the foot by a scorpion, and killed. Genealogical reasoning will also reunite Orion and Tityus into the substance of one real man. Euphemus the Argonaut was the son, saith Pindar [115], of Europa the daughter of *Tityus*, and another Bœotian of about the same date, the Authour of the Great Ἠ Οἱαι, calls his mother *Hyriêan Mecionica*,

[111] Hygin. Poet. Astron. 34.
[112] Fasti. *L.* v. *v.* 537.
[113] Ion. 1153.
[114] Agathias ap. Brod. Epigr. *L.* 3. p. 352.
[115] Pind. Pyth. iv. 81.

Ἡ Ὠιη Ὑριῆ πυκινοφρων Μηκιόνικη [116],
Ἡ τεκεν Εὐφημον γαιηοχῳ ἐννοσιγαιῳ.

But Mecionica of Hyrie [117] was the daughter of Orion, and grandaughter of Hyrieus, (the same who is called Metiocha by Antoninus [118], and who, with her sister Menippa, was worshipped as the Raven Virgin), and her son Euphemus was a giant who walked through the sea as his grandfather Orion used to do,

Ἐχειν δωρον, την θαλασσαν ὁδευειν ἀνευ βλαβης [119],
Καθα και τον Ὡριωνα, ὡσπερ τις γην ὁδευει.

For these three then, Orion, Tityus, Hercules, let this at present suffice.

No. 2. Pan was the most ancient of Gods among the Ægyptians, but one of the latest among the Greeks, and with them he was the presiding power over Huntsmen, according to the Scholiast of [120] Theocritus, who also saith, that he is the same giant, Oromedon, whose ædifice can never be completed. In the Homeric hymn [121], he is a swift-footed mountain hunter, destroying wild beasts. Pan also [122] was the son of *Demogorgon*, and made war against Love.

No. 3. Python was the son [123] of Demogorgon, and his name is applicable to the same person [124] as that of Typhon. Python was an overbearing man [125], and was surnamed *the Dragon;* Typhon was described to be a [126] Dragon, and a fire-

[116] Cit. schol. Pyth. iv. 35.
[117] Tzetz. Chil. *L.* 2. Hist. 43. *v.* 615.
[118] Anton. Lib. Met. c. 25.
[119] Ibid. *v.* 620.
[120] Schol. Idyl. vii. 45. 106.
[121] Hym. Pan. *v.* 12.
[122] Theodont. ap. Boccaccio Geneal. p. 7. b. 8. b.
[123] Hygin. Fab. p. 14. ed. van Staveren. Pronapides cit. Boccac. Geneal. p. 11. b.
[124] Hom. Hym. Apoll. p. 185.
[125] Strabo. ix. p. 612.
[126] Strabo. xvi. p. 1067.

breathing (that is, a Magian) giant, with an hundred heads. But Typhon was a cruel huntsman [127], who pursued the chase through the hours of night, and he gave his name to that ædifice which Dion Chrysostomus entitles the Tyrannic Tower, Ἀκρα Τυραννικη [128], Τυφωνος ἐπωνυμος, the same of which the learned John of Salisbury speaks, as *Fastigium Tyrannidis* [129], in contumeliam Creatoris a venatore incipiens.

No. 4. Gratius Faliscus ascribes the invention of the art of Hunting, in several of it's most important particulars, to one Dercylus an ancient Arcadian;

> Arcadium stat fama senem, quem Mænalus altor [130]
> Et Lacedæmoniæ primum vidistis Amyclæ,
> Per non assuetas metantem retia valles,
> Dercylon. Haud illo quisquam se justior egit,
> Aut fuit in terris Divûm observantior alter.
> Ergo illum primis nemorum Dea finxit in annis,
> Auctoremque operi dignata adscribere magno
> Jussit adire suas et pandere gentibus artes.
> Ille etiam valido primus venabula dente
> Induit.

Mythology hath not a more obscure name; and the only other place, in which I have ever seen it, is in the catalogue of the Ninevite kings of Assyria; but when I combine three circumstances, that Demogorgon, Spirit of the earth, was [131] an *Arcadian* deity, that *Mænalius senex* are words customarily applied to Pan, and that Pan's great skill in hunting came from his sharpness of sight,

> Πολλακι δ' ἐν κνημοισι διηλασε θηρας ἐναιρων
> Ὀξεα δερκομενος [132],

[127] Plutarch de Iside. p. 358. Xylander.
[128] Orat. 1. de Regno. p. 14. Casaubon.
[129] Polycratic. *L.* 1. p. 15. ed. 1639.
[130] Grat. Cyneg. 100, etc.
[131] Theodont. cit. Boccac. Geneal. p. 5. b.
[132] Hom. Hym. Pan. 14.

I conclude that Dercylus is a name for Pan, whose intimacy with Diana [133], and triumph over her boasted chastity, was a topic of scandal in Arcadia. His extreme justice and piety need not surprise us, as the founder of every religion is extolled by it's followers, and in the same manner the poet Corinnus described Orion, as a man of remarkable [134] sanctity, who went about to pacify various countries and clear them of wild beasts.

No. 5. Tiresias of Thebes when pursuing the chase in solitude, μωνος ἀμαι κυσιν, unfortunately met with Minerva bathing and

Ἐιδεν Ἀθηναιας ϛηθεα και λαγονας [135],

for which she struck him blind. Teresias is no where else described as a Hunter, nor is his name usually employed to describe Nimrod; but in this fable we recognize the daughter of Œnopion, and the blindness of Orion, and, yet more distinctly, the misfortune of Actæon.

No. 6. Actæon was the son of Aristæus, and the grandson of Cadmus. But his parentage is involved in a difficulty often created, in mythology, by the distinction between his natural father, and the superiour power supposed to have engendered him. Cadmus was the Dragon from the land of Cham, and Aristæus was no other person; he was both Jove [136] and Apollo, the Arcadian god of Huntsmen and of Shepherds. The Arcadians [137] revered him as Jove, and the Chians, τον ἀυτον και Δια και Ἀπολλω [138] νομιζοντες. However, the emblem of Aristæus was not a Serpent, but a Bee, and he was sometimes called Melissus. The Bee is well known to denote a priestly character, but it signifies more in this instance.

[133] Virg. Geo. 3. 392.
[134] Corinn. in Schol. Nic. Theriac. *v.* 15.
[135] Callim. Lavacr. Pallad. 88.
[136] Pind. Pyth. ix. 112.
[137] Servius in Geo. l. 14.
[138] Athenag. Legat. p. 14. Paris. 1615.

Aristæus was the inventour of honey-mead, and Bacchus of wine, upon which subject there was no small animosity between them. The gods gave a fair trial to the two liquors, as may be read at large in [139] Nonnus, but decided in favour of wine, having found that it was impossible to drink more than three goblets of honey-mead at a sitting, and that so small a quantity would not intoxicate them. The meaning is that, in all the orgies of the antediluvians, the idolothyta were washed down with cups of metheglin, for which the great Vitisator substituted the produce of the vine. Why this change was made, cannot now be affirmed, but it was perhaps one of the causes employed to curtail the dangerous longevity of the human race, and to sow in their bodily constitutions the seeds of an earlier decay. But his son, wedded to the dogmas of the Nephilim, and having obtained his admission into the ark by hypocrisy and stratagem, adhered, as it seems, to the ancient beverage; and this appears also in another fable, describing the intoxication of Noah in his tent, as if it had been produced by honey-mead administered by his son; παρα δε τῳ Ὀρφει ὁ Κρονος [140] μελιτι ὑπο Διος ἐνεδρευεται· πλησθεις γαρ μελιτος μεθυει, και σκοτεται ὡς ὑπο οἰνου, και ὑπνοι. . . . ἐπω γαρ οἰνος ἠν. Φησι γαρ παρ' Ὀρφει ἡ Νυξ τῳ Δι, ὑποτιθεμενη τον δια μελιτος δολον,

Ἐυτ' ἀν δη μιν ἰδηας ὑπο δρυσιν ὑψικομοισιν
Ἐργοισιν μεθυοντα μελισσαων ἐριβομβων,
Δησον μιν . . . . .

Ὁ και πασχει ὁ Κρονος και δεθεις ἐκτεμνεται.

Actæon, son of Aristæus Melissus, was a giant [141] of surpassing beauty and devoted to the chase, and (another Orion) he was the companion of Diana, μεγαλης [142] συνδρομος Ἀρτεμιδος. And his fate corresponds, even in the variety of causes

[139] Dionys. xiii. 253. . . . .274.
[140] Porphyr. Ant. Nymph. c. xvi. p. 16. van Goens.
[141] Parthen. Erot. xiv.
[142] Callim. Lav. Pall. *v.* 110.

assigned for it, with that of Orion ; for, as some will have it, he offended the chastity of that very demure and fœminine personage ; and according to others he called down her wrath, by his arrogant boasting as a Huntsman.

Ὁρᾷς τον Ἀκταιωνος ἀθλιον μοῤῥον
Ὃν ὠμοσιτοι σκυλακες, ἀς ἐθρεφατο [143],
Διεσπασαντο, κρεισσον' ἐν κυνηγιαις
Ἀρτεμιδος εἰναι κομπασαντ' ἐν ὀργασιν.

While a third tradition represented Semele the mother of *Bacchus*, to be the personage, against whom he had offended. His own dogs, as every body knows, hunted him and tore him to pieces. And here we shall find the strongest possible confirmation of what has already been shown, that the *Hunting* of Nimrod was spoken of in a parabolical sense, for the *dogs* of Actæon were *men*. Actæon was dilacerated, διασπασθεις, by the Bacchiadæ [144], descendants of Bacchus, his honey-brewing father's antagonist; his lot was that of Orpheus and Pentheus.

But this ill-fated and heroic hunter was venerated as a god or demigod, and in Lucian's Council of the Gods Momus is made to complain that Actæon, with Pentheus and Learchus [145], were admitted into heaven as cousins of Bacchus. The dogs who had torn him to pieces, were so shocked when they came to their senses, that they fled across [146] the Euphrates into India, and digging the earth in search of him, they penetrated into the cave of Cheiron the centaur, nor would they be consoled or pacified until he had raised up for them [147] the ghost or spectre of Actæon. His ghost used to sit upon a rock, and was a great nuisance and terror to the people of the country in which it appeared, but he was at last appeased and laid in his grave, by erecting to him a brazen statue upon the rock,

[143] Eurip. Bacchæ, *v.* 339. Diod. Sic. iv. 81.
[144] Alex. Ætol. ap. Parthen. xiv. Schol. Ap. Rhod. iv. 1212.
[145] C. 7. vol. 9. p. 185. Bipont.
[146] Nicander ap. Jul. Poll. Onom. *L.* 5. c. 5. s. 38.
[147] Apollod. *L.* 3. c. 4. s. 4.

and holding an [148] annual festival of expiation. The Phœnician or Pelasgic letters, the most ancient that were used in Greece, were, as it is said, the invention of Phœnice[149] the daughter of Actæon; then, was not Actæon that Thracian Bard, whom the Bacchiads

> Inter sacra Deûm nocturnique orgia Bacchi
> Discerptum latè juvenem sparsere per agros?

No. 7. *Calydon* [150] son of Mars who bequeathed his name to the Calydonian Mount, was turned into a stone, as a punishment for having seen Diana bathing; and this tradition of the Ætolians indicates that, another huntsman whose ruin Diana effected, I mean Meleager of Calydon, son of Mars and Althæa, is but a duplicate of Actæon.

Meleager, the putative son of the aged Œneus, was really engendered by One of the Gods of War (for we shall, in the course of these enquiries, discover that there were two) upon the wife of Œneus. His birth was of such awful importance, that the Three Fates attended at his birth, and with dire incantations placed a brand upon the fire, and

> *Tempora*, dixerunt, *eadem*, lignoque tibique
> Oh modo nate! damus.

The Hunting, in which he obtained all his fame and all his misfortunes, was that of a monster called the Calydonian boar, and it furnishes another proof, that Nimrod's hunting was an allegory concerning human affairs. Œneus, the planter [151] of the vine, offended Diana by neglecting her worship, when he [152] sacrificed to all the other gods; in revenge whereof she sent an enormous boar into the country, in the chase of which all the heroes of the age were engaged. And this chase brought ruin upon Calydonia, upon the grey hairs of Œneus,

[148] Pausan. *L.* ix. c. 38. s. 4.
[149] Suidas in Φοινικηια Γραμματα.
[150] Plutarch. de Flum. 22. s. 5.
[151] Apollod. *L.* 1. c. 8. s. 1.
[152] Pseud-Homer. Iliad. ix. 532. Lucian. Lapithæ, c. 25.

and upon Meleager. But the hunting was only the prelude and the cause of a bloody war, called the war of the Curetes (dæmons who nursed the infant Jove and danced the Pyrrhic wardance around his cradle) and the Ætoli, and the boar was a portent or diabolical illusion into whose mouth Callimachus puts these words,

Εἰμι τερας Καλυδωνος, ἀγω δ' Αιτωλον Αρηα [153].

The actions of Meleager, and the transactions of the family of Œneus, are among the most confused and insusceptible of strict analysis, that we meet with among the mythologists. The principal reason is, that the great war which tore in pieces the Babel empire is here allegorised as an hunting-match, in which all the warriors of the heroic age took part, and we have not one Mighty hunter upon the stage, but fifty; yet many of these hunters thus assembled together, really differ in name only, being appellations by which Nimrod was celebrated in the minstrelsy of different countries. I will only observe further, that as Orion was ruined by Oinopion Dionysus, and Actæon torn in pieces by the Bacchiadæ, so did Meleager perish in the halls of Oineus the Vitisator by the treachery of his own mother. The Bacchic faction is always instrumental in destroying the mighty hunter, and the Bacchic religion was that which the *Scythians* always most abhorred and abominated.

No. 8. Among those who hunted the Calydonian boar, Theseus[154] stands conspicuous. His birth was miraculous, and his life, although it assumes a semblance of history, in it's details is fabulous and Herculean. Even he appears in one instance as the rival of Bacchus. He was a king, a lawgiver, a warrior, a huntsman, and a knight-errant who expended his time in killing impious giants and terrible wild beasts. His legend is filled with stories of Bulls, of men with the heads of Bulls, and men who were called Bulls, and the Bull

[153] Callim. in Schol. Eur. Phœniss. 136.
[154] Plut. Thes. c. 28.

was his crest or symbol. The god who begot him was the Δρακων Ταυρου Πατερ. But more will be said of Theseus presently.

No. 9. Ion was either a Hunter of the Calydonian Boar, or of some other Boar so formidable, that the Nymphs wove garlands to adorn his triumph, and received him (unwearied, it would seem, by his chase) to their bowers that night

Ἄσσατ' Ἰωνιάδες Νυμφαι ϛεφος ἀγνον Ἰωνι [155]
Πισαιοις ποθεσασαι ἐνι κληροισιν ὀρεξαν.
Ἤνυσε γαρ χλουνην τε μετεσσυμενος σκυλακεσσιν,
Ἀλφειῳ και λυθρον ἐων ἀπελυσατο γυιων
Ἑσπερίος, Νυμφαισιν Ἰαονιδεσσι νυχευσων.

Ion was raised, upon the credit of his miraculous birth, to fill the vacant throne of Erechtheus, but Erechtheus was Neptune [156] king of [157] Assyria. Ion was also [158] a warriour, engaged in the fabulous contests between Athens and Eleusin, in the time of Eumolpus; and his other actions at Athens are so precisely the same with those of Theseus, as to make it evident that one person is called by two names.

No. 10. Hippolytus was an youth of extraordinary beauty, and hunted (as Orion and Actæon did) with Diana,

Χλωραν δ' ἀν' ὑλην Παρθενῳ ξυνων ἀει
Κυσιν ταχειαις θηρας ἐξαιρει χθονος,

but his hunting, also, turned to bad account, and brought female vengeance upon his head. He is said to be the son of Theseus and an Amazon, but he is really the same person as Theseus; like Theseus, he descended into Hades, but was liberated and restored to life, and worshipped as a hero. His Diana was the bloody goddess Taurica, or Tauropolus, and their altars at Aricia in Latium were honoured with human

[155] Nicand. Georg. cit. Athen. *L.* xv. c. ix. s. 31.
[156] Lyc. Cass. *v.* 158.
[157] Johan. Malal. p. 76.
[158] Pausan. *L.* i. c. 31. s. 2.

sacrifice. The inventions to which Gratius assigns Dercylus for their authour, are given by the greek authour of Cynegeticon to this sanguinary dæmon

Ἄρκυας ἀυτε, βρόχας τε, και ἀγκυλα δικτυα, πρωτος[159]
Ἱππόλυτος μεροπεσσιν ἐπακτηρεσσιν ἐφηνε.

No. 11. Adonis or[160] Aous, the son of Myrrha, Smyrna, Venus Meretrix, or Aoa, was incestuously begotten by Cinyras the aged king[161] of Assyria, unless we will credit the tale of his being engendered[162] without a mother's womb, by Jove alone. Devoted to the chase, he was attended by Venus in the guise of Diana,

Per juga, per sylvas, dumosaque saxa vagatur,
Nuda genu, vestem ritu succincta Dianæ,
Hortaturque canes.

It was his misfortune to encounter a famous boar, and his fate was not, as in the case of Meleager Calydon, a secondary consequence of the Boar-Hunt, but he was gored and slain by the tusks of the monster. But, neither was this a real boar; it was the god Mars[163] in disguise, or (as others say) it was Apollo revenging the death of Erymanthus[164], of which Adonis had been the innocent cause.

Adonis therefore fell in the pursuit of the *Erymanthian* Boar. But, as the war of the Curetes and Ætoli arose out of the Calydonian boar-hunt, so did the more famous war of the Centauri and Lapithæ form an episode in the course of the Erymanthian boar-hunt. So that the *hunting* of Adonis, again, was ambitious warfare. He was one of the greatest of the Demigods, and is not distinguishable from Memmon.

No. 12. Cephalus lived at the same time as Hercules and

[159] Pseud-Oppian. Cyneg. 2. 24.
[160] Etym. Mag. in. Ἀωος.
[161] Apollod. *L.* 3. c. 14. s. 3. Hygin. Fab. 48. 242.
[162] Philostephan. cit. Val. Prob. in Virg. Ecl. x. *v.* 18.
[163] Serv. in Ecl. x. *v.* 18. Nonnus, xxix. 135. xli. 209.
[164] Ptol. Heph. Nov. Hist. *L.* 1. ap. Phot. p. 146. ed. 1824.

Telamon, and devoted himself entirely to hunting, which he carried on by means of a magic spear which never missed it's aim, and returned of its own accord, and Lælaps a brazen dog, originally made by Vulcan for Jove [165], and given by Minos to Procris the wife of Cephalus, which never could fail to catch it's prey. His great chase was that of the Teumessian fox; but as it was decreed by the fates, that Lælaps [166] should never fail to catch, and that the Fox should never be caught, Jupiter, to solve the dilemma, turned them both into stone. Cephalus was accompanied in his hunting expeditions by Procris his wife. He was a man of such extraordinary beauty that Aurora [167] became enamoured of him and carried him off by force,

Ὡς ὁτ' Ὠ ρ ι ω ν' ἑλετο ῥοδοδακτυλος Ἠως [168].

Orion, or Talos [169] Tripator, was himself fabled to be a man with a brazen body wrought by Vulcan, and others said that he was accompanied and guided (during his blindness) by a man of brass.

No. 13. Perdiccas was in his early years a vagabond huntsman [170] in wild and solitary places. But becoming weary of that savage life, he afterwards betook himself to the cultivation of the earth. He was greatly skilled in the mechanical arts, and invented the saw and compass. He was otherwise called Talos, Calos, and Perdix. This remarkable person was the reputed founder of the Herculean dynasty of the kings of Macedon. Being dismissed from the service of the prior king, he demanded his wages, and the king [infatuated, as it seems] pointed to the rays of the sun [171] which were shining in from the roof, and said "take those for your recompence." Young

[165] Jul. Pollux, *L.* 4. c. 5. s. 39.
[166] Antonin. Liber. c. 41. Apollod. *L.* 2. c. 4.
[167] Pausan. *L.* 1. c. 3. s. 1.
[168] Pseud-Homer. Odyss. *L.* 5. 121.
[169] Dosiad. Ara. 1. *v.* ult.
[170] Fulgentius, *L.* 3. c. 2.
[171] Herod. viii. c. 137, 8, 9.

Perdiccas accepted the omen and, having three times received the rays into his bosom, departed. But he soon returned in triumph, and took possession of the throne, to which divers miracles had portended his accession.

No. 14. The names Iasius and Iasion are indifferently used, and they both mean the same, namely, the son of Iasus. The huntress Atalanta, daughter of Iasus and Clymena, was by the same rule [172] Iasione. I have before observed that Ion is a filiating termination, and Ione is so likewise with respect to women; Virgil says of Danaë, daughter of Acrisius,

Regia non Semele, non Inachis *Acrisione*.

The daughter of Iasus was otherwise [173] called Io Selene, and Iasus was none other than Jupiter Picus [174] by whom Io was defiled. There was an altar to Iasus at Olympia, and the whole of that great confederacy, whereof Agamemmon was the lord paramount, is called after him in one passage of Homer;

Εἰ πάντες σε ϝιδοιεν ἀν' Ἰασον Ἀργος Ἀχαιοι [175].

Æthiopia and Cushan, Æthiopes and Cushim, were considered synonymous terms, as early as the first translation of the bible into Greek, and Cepheus their earliest recorded king was Cush the son of Belus or Babylonian Jove, or of Iasus,

Οὐδ' ἀρα Κηφηος μογερον γενος Ἰ α σ ι δ α ο [176]
Ἀυτως ἀῤῥητον κατακεισεται.

[172] Ælian. *L.* 13. c. 1. Apollod. *L.* 3. c. 9. s. 2.
[173] Apollod. 1. c. 2. s. 3. Pausan. *L.* 2. c. 16. s. 1.
[174] Suidas in Ἰω. Johan. Malal. p. 32.
[175] Od. xviii. 245.
[176] Aratus Phænom. 179. see Apollod. I would not be sure that the title of Yazeedis, Yasidis, Yezidis, or Jezidis, belonging to the nation of Assyrians who worship Satan, is not the corruption of this word *Iasides*. Jezd or Yezd, from which their name is said to come, is explained to mean in Persian either Dieu tout puissant, or the Evil Principle. See Herbelot in Jezd. Encycl. Metrop. in Curdistan. Buckingham's Babylonia, p. 267.

Iasius was one [177] of the Idæan Dactyls, and fabled by some to be the son of Jupiter and Electra [178], and by others, of Minos [179] and Phronia, or Cratos [180] and Phronia.

He was distinguished by his unerring skill in the pursuit of wild beasts, and in the course of his hunting attracted, by his beauty and agility, the impure desires of Ceres.

> Viderat Iasium Creteâ diva sub Idâ [181]
> Figentem certâ terga ferina manu.
> Vidit, et ut teneræ flammam rapuere medullæ;
> Hinc pudor, ex aliâ parte trahebat amor.

But he seems to have done the same thing, of which we have read in Perdiccas, namely to have exchanged these savage sports for the cultivation of land; and he was the first person after the [182] deluge who sowed fields of corn, and thus, obtaining wealth, was said to be father of Plutus.

Amphion, son of Antiope by Jove, is called by the poet who so largely interpolated the eleventh Odyssey, *Iasides*,

Ὁπλοτατην κουρην Ἀμφιονος Ἰασιδαο.

His youth was spent in a wild life upon mount Cithæron, though he afterwards lived in cities and built a wonderful tower by his incantations. Cithæron was the favourite haunt of huntsmen,

(vocat ingenti clamore Cithæron)

but I have not read of his skill or celebrity in that pursuit. However he was one of the goblin hunters, and his dogs are said to have pursued Dirce,

[177] Pausan. *L.* v. c. 7. s. 4.
[178] Hellanic. p. 99. ed. Sturz. Apollod. p. 325. Heyne.
[179] Schol. Theocr. iii. 50.
[180] Schol. Hom. Od. v. *v.* 125. ap. Creuz. Op. Myth. 1. 52.
[181] Ovid. Amor. *L.* 3. eleg. 10. *v.* 25.
[182] Schol. Hom. ibid. ap. Creuz. ibid. p. 53.

Bis turbatam sanguine Dircen [183],
Nocte silenti Amphionios
Ululâsse canes,

from which we may trace the horrible romance of Guido Cavalcanti; of whom anon.

To the notice of Iasion, I had better also subjoin that of the huntsman Milanion, who wandered in the forests, smitten with the love of the huntress Atalanta, daughter of Iasus.

Milanion nullos fugiendo, Tulle, labores [184]
Sævitiam duræ contudit Iasidos.
Nam modo Partheniis amens errabat in antris
Ibat et hirsutas ille videre feras.

A scandalous transaction, which embittered the life of Nimrod, is sometimes given, as the tale of a woman lusting after an huntsman, and sometimes, as here, the converse is described.

No. 15. "Cyanippus, son of Pharax, married Leucone in Thessaly, and is said to have delighted in [185] Hunting; in the day time he went after lions and bears, and at night returned so weary, that he would fall into deep sleep, without so much as speaking to the damsel. But she being much grieved, and at a loss what to do, endeavour'd to watch Cyanippus, to discover what was his so great delight in the mountain, and, being girded up to her knees, went without the knowledge of her attendants into the forest. Now, the dogs of Cyanippus were hunting a stag; and, not being very gentle, from the wild life they had long led, as soon as they smelt the damsel, set upon her and tore her all to pieces." The writer adds that Cyanippus sacrificed his dogs at her tomb, and then killed himself.

This fable is the converse of Actæon's, and represents the Heroine hunted to death by the dogs of the Hero. And

[183] Senec. Hippol. 178.
[184] Propert. l. 1. 9. Ovid. Art. Am. 2. 190.
[185] Parthenius, c. 10.

although the legend acquits him of a hostile intention, it is founded upon the dreadful retaliation, inflicted by Nimrod's hounds, upon the infamous woman who ruined and hunted down their master. *Cyan-Hippus* is in English the Black-Horse, the sacred animal, under whose form the Scythians and Magi symbolized the Deity, as Lord of Hosts and Battles, and the colour, appropriated to infernal terrors. Cyanippus is *Cavalcanti* on his black horse.

> Not far behind a knight of swarthy face [186],
> High on a coal-black steed pursued the chase.
> With flashing flames his ardent eyes were filled,
> And in his hand a naked sword he held.
> He cheer'd the dogs to follow her who fled,
> And vow'd revenge on her devoted head.

I have literally translated the account of Cyanippus his bloody chase, but the same thing is recorded in mythology of Æmilius [187] of Sybaris, and when things which could not have happened to two different people, in different places, and which in their literal acceptation never happened to any one, are thus reiterated, it is a strong sign of their being borrowed from the common fountain head of the gentile traditions. Æmylius [188] was a tyrant who had a brazen horse, in which he used to burn men alive, and first of all he burned the artificer who made it; and, Plutarch tells us, that in memory of this cruel man, all violent and tyrannical kings were called Æmylians. We have here some inkling of the subterranean brazen horse in the body of which Gyges found [189] a giant, and took from his finger the ring of invisibility, and of him

> Who owned the virtuous *ring*, and glass [190],
> And of the wonderous *Horse of Brass*
> On which the Tartar king did ride.

[186] Dryden, Theod. and Hon. 119.
[187] Plut. Parall. c. 21.
[188] Plut. ibid. c. 39.
[189] Plato de Republ. *L.* 2. p. 211. Bip.
[190] See Chaucer, Squire's Tale. Arab. Nights, in the Inchanted Horse.

And we cannot fail to recognize Phalaris, of whom the Sicilians told idle tales, but who, as Pliny informs [191] us in his Natural History, was the first tyrant who ever reigned among men.

But Cyanippus was (in his own proper name) the owner of the magic ring, and he was the *anti-Bacchic hunter*. He worshipped all the other deities, and refused his homage to Bacchus alone [192], in punishment whereof the God so inflamed him with drunkenness, that he deflowered his own virgin daughter Cyane. She discovered who he was, by taking the ring from his finger. And when Apollo, being consulted upon a pestilence, which presently afterwards ensued, demanded the sacrifice of "the incestuous man," Cyane, well knowing unto whom the oracle applied, dragged her father to the altar and sacrificed him first, and afterwards herself.

No. 16. Æsculapius son of Apollo was accustomed [193] to hunt in the forests, and an amorous goddess attended him in his wanderings. This personage died, and was raised up from the dead to be a God. He also raised others from the dead, and indeed it was for so doing that he incurred the penalty of death himself. Among the number of those whom he is said to have resuscitated, we meet with some names, plainly signifying his own self, such as Orion, and Hippolytus. These notions are such as we cannot misunderstand, but I very much doubt whether the legend of Æsculapius had obtained the precise form it now hath, at a time previous to the life and apotheosis of Elijah.

No. 17. Perseus, engendered by Jove in a Brazen Tower, was the first among men who practised hunting, although certain ambiguous creatures, called Centaurs, had formerly done so:

Ἐν μεροπεσσι δε πρωτος ὁ Γοργονος αὐχεν' ἀμερσας [194]
Ζηνος χρυσειοιο παϊς κλυτος ἐυρατο Περσευς.

[191] *L.* vii. c. 57.
[192] Plut. Parall. c. 19.
[193] Damasc. vit. Isidor. ap. Phot. p. 352. ed. 1824.
[194] Pseud-Oppian. Cyneg. *L.* 2. v. 8. etc.

'Αλλα ποδων κραιπνοισιν ἀειρομενος πτερυγεσσι,
Και πτωχας και θωας ἐλαζυτο, και γενος ἀιγων
'Αγροτερων, δορκας τε θοας, ὀρυγων τε γενεθλα,
'Ηὸ' ἀυτων ἐλαφων ςικτων ἀιπεινα καρηνα.

The history of this man doth so connect itself at every point with the history of Nimrod, with that of the East, with that of the apostacy of mankind from the worship of God, and with the abominable practises of sorcerers and worshippers of Satan in all times, that any one, whose enquiry embraced all those topics, would naturally repose upon him, as upon a sure footing-place from which to set his argument in motion.

Perseus was a man [195] of Assyria, and king [196] of that country, whose inhabitants he caused to be called Persians; nay, the Persians [197] proper, or people of Farsistan, traced their lineal descent from him and one of his sons whom they called Perses. He was Achæmenes, whom the eagle nursed. No man would deserve much credit, in pretending to affirm positively the primary meaning of so ancient a name as Pers or Pars; but, if allied to the Pelasgic languages, is seems to imply *devastation* and *partition*. The Georgians, to the North of Armenia, worship, above all other created beings, one called St. George, of whom hereafter; but they say, that the first king, who ever reigned in their country, was *Parsman*[198]. A god, demigod, or hero, was frequently honoured with the terminations ἐυς and ὠν, which latter the Dorian tribes used to increase into ωνδας, as Charon, Charondas. And thus is formed the name of the hero *Parsondas* [199], a Persian who distinguished himself in the kingdom of Assyria, "by hunting wild beasts, and by his prowess in fighting, both on foot, on horseback, and in chariots."

[195] Herod. vi. c. 54.
[196] Johan. Malal. p. 44. Chron. Pasch. p. 40.
[197] Herod. vii. c. 52. c. 150.
[198] De Guignes, Hist. Hun. l. p. 434.
[199] Nicol. Damasc. *L.* 1. excerpt. p. 16. Orelli.

Nimrod, say the eastern chronicles, invented magic and astrology, and governed the Persians, ἐπρωτευσε Περσων, and he taught the Assyrians to worship Fire. But Perseus was instructed by his father[200] Jupiter, otherwise called Picus, a person addicted to every practice the most blasphemous in magic or sorcery, the most sanguinary and cruel, and the most shockingly obscene and libidinous. And those mysteries of iniquity, which he had learned from Jupiter Picus, he put in use in order to gain to himself the Assyrian monarchy, which having effected, he dedicated a temple to *Fire the Immortal*, and instituted a college of wise men whom he called the Magicians or Magi. He was[201] also the warriour, who commanded the Scythians in their war against the Argonauts.

Perseus had a winged horse, an adamantine sword in the shape of a reaping sickle, a magic mirrour, and the helmet of invisibility, and with these he slew the Gorgon Medusa, and waged war against Bacchus. Like most of the Mighty Hunters, whom we read of, he opposed the new orgies of the Bacchic sect, and his subjects maintained that He, and not Bacchus, was the true son of Jove,

Ἀργος ἐχει Περσηα, και ϑ᾽ χατεει Διονυσϑ[202].
Ἀλλον ἐχω Διος υἱα, και ϑ᾽ Βακχοιο χατιζω.

The helmet of Hades, which renders the wearer invisible, is equivalent to the Gygèan *ring*, the κατοπτρον of Perseus is the glass, and Pegasus, the hippogriffin or winged horse, is the "wonderous horse of brass." Pegasus was the Horse of Aurora[203], who alone of the goddesses used to mount on horseback, instead of driving her car, wherefore Euripides styles her μονοπωλον Ἀω. But Perseus himself, and the horse Pegasus, on which he rode, are one and the same, the horse in brazen armour being the symbol of the Deity in Persia,

[200] Buttii Chronogr. cit. a Johan. Malal. p. 40. 43, 44. Cedren. Chronic. p. 17. ed. Paris.

[201] See Val. Flacc. Argonautica.

[202] Nonnus, xlvii. *v.* 499.

[203] Eur. Orest. *v* 1004. Lycophr. *v.* 18.

Ἔνοπλος ἵππος προσκυνουμενος ματην [204].

Which further appears, from Perseus being winged himself, and not only borne upon the wings of Pegasus. The Lion was the animal symbolic of the Sun, and the Griffins or Winged Lions were likewise [205] sacred to him, and gold, which I have explained to mean *aour* or solar flame, by which Perseus was begotten, was in their keeping. They were generally deemed hostile both to Horses, and to the Scythian Arimasps or Cyclopes, as Virgil intimates,

> Jungentur jam gryphes equis, ævoque sequenti
> Cum canibus timidæ venient ad pocula damæ.

However Euripides calls Perseus the Winged Lion,

> Ἔυνην χρυφαιαν γνθσα, και μη γνθσα δη [206],
> Ὑποπτερον λεοντα τεξεται πατρι.

When Perseus [207] cut off Medusa's head with his sickle of adamant, there came out of her throat, the horse Pegasus, and the man Chrysaor, with whom Neptune had previously gotten her. What is this but to say, that the hero of the magic sword was the son of that woman, with whom he was at such deadly variance? And so he really was. The head of the Gorgon was a favourite symbol among the most wicked of the Manichees, and other sects, whose adoration was directed to the powers of darkness; and when Nimrod is said to be the son of Gorgon or Demo-Gorgon, that is the same as saying that Perseus was the son of Medusa. From the strumpet of Babel came *one man*, and through him *two things*, firstly, false doctrine from Pirene's lying fountain; and secondly, war. Perseus, the ἐνοπλος ἵππος, is Pegasus the steed of Aurora, when considered as a deity clothed with the glory

[204] Georg. Pisid. Res Gest Heracl. Acroas. 1. *v.* 24.
[205] Serv. in Ecl. viii. 26.
[206] Danae, *v.* 15. Vide Oppian. supra.
[207] Apollod. *L.* 2. c. 4. s. 3.

of light, but when viewed as a gloomy terrour dispersing his Bacchic antagonists, he is the horrible Cyanippus or Cavalcanti. From Perseus, Parseus, or Farseus, both Greeks and Persians were agreed that the latter derived their name; but the countries between the Indus and the Euphrates were called by the Greeks Eastern Æthiopia,

*Eoæ*que acies et nigri *Memnonis* arma,

in opposition to Nilotic Æthiopia, and by the Indians *Cusha-dwip Within*, in opposition to the same, and from the name of Chus or Cush, Nimrod's father, ὃ Χοὺς Αἰθίοψ, which same appellation the Persians make into Chusi-stan. Now, Chusistan is threefold[208]; Firstly, the Elymais of the Greeks, and Elam or Shushan of Scripture, which is Chusti-Chorasan; secondly, the ancient Aria, which is also called Chusti-Chorasan, and has latterly appropriated to itself the name Chorasan; and thirdly, *Persia*, which is *Chusti-Nemroz, Chusistan of Nimrod*. Cyrus or Chores is a title formed from a Persian name of the sun, and under this name the Babylonians described to Herodotus a person who was slain by a bloody-minded woman, and whose head was made the subject of frightful derision. Pentheus king of Thebes, who opposed himself to the Bacchic orgies, and to certain women who upheld those orgies, was not perhaps a huntsman, but he had Actæon's share of the chase; he was transformed by præstige into a lion or a wild bull, and hunted down by cruel huntresses. His head, torn from his body, was the object, first of barbarous triumph, and afterwards of terrour, to his *own mother*,

Questa quod hoc solum nato rapuisset Agave.

The virtue of the Gorgon was to *awe* or wither up the spectator, and reduce him to an inanimate substance, (as when the wife of Lot saw Jehovah in his hour of wrath)

[208] Moses Choren. Geogr. p. 364, 5. Lond 1736.

Δεσμιος φρενων, ἀφορ-
-μικτος, ἀ υ ω ν β ρ ο τ ε ς,

and the Homeric adjective ἀγαυος means "*very terrific* to his enemies," ἀπο τε ἀγα ἀυειν, and occurs only in one instance as the epithet of a woman, ἀγαυη Περσεφονεια, and is used as the name proper of a Nymph[209] in the spurious catalogue of Nereids. But I am by no means satisfied which is the noun and which the epithet in the first-mentioned passage, or that

Μη μοι Γοργειην Κεφαλην δεινοιο πελωρε
'Εξ 'Αιδος πεμψειεν 'Αγαυη Περσεφονεια,

would be falsely rendered thus,

Ne mî *interfectrix Persei*, crudelis *Agave*,
Gorgèum caput ex Herebo submittat opaco.

However, if it be an epithet, it is one proper and exclusive to Persephonea, (that is, the killer of Perseus), and it is the *name* of her who had the terrific head of Pentheus. The killing of the anti-Bacchic kings Perseus and Pentheus, and of Cyrus by the Amazon, are all one event; and Prudentius, indeed, expressly says, that the male gorgonean head is the head of Nimrod the Huntsman; the heads of the witch Medusa, the tyrant Pentheus, and that of Mimer the Giant, are gorgons, that is to say, teraphim, the favourite engines of Demo-gorgon the spirit of the earth, and one of the most filthy, cruel, and vindictive contrivances in the real or pretended art of witchcraft.

The actions of Perseus are so precisely the same (in some respects) with those of Hercules, as to amount to a proof of identity. Neptune, being offended with Laomedon[210] king of Troy, sent from the sea an amphibious monster called Ceto, who ravaged the country, and the oracle of Hammon in Libya declared, [hoc corniger imperat Hammon] that he could

[209] Iliad. xviii. 42.

[210] Palæph. Incred. c. 38. Apollod. *L.* 2. c. 5. s. 9. Val. Flacc. *L.* 2. 451—549.

be pacified by no other offering than Hesione, daughter of the king, and she was already chained to the rock, and about to be devoured by the monster, when Hercules arrived and killed him. Cassiope, wife of Cepheus king of Æthiopia, offended Neptune by her arrogance, and he sent the sea-monster Cetus[211], and Jupiter Ammon responded, that Andromeda the king's daughter must be given up to him,

> Illic immeritam maternæ pendere linguæ
> Andromedam pœnas immitis jusserat Ammon.

She was already bound to a rock, and the Cetus about to swallow her, when Perseus providentially came to the spot and destroyed the beast. The narrations are so identical, that I am forced to take pains in finding synonymous words, in order to vary the two sentences. But the destruction of the Cetus was not a simple act of the huntsman, any more than was that of the boar of Calydon or Erymanth, it was a war-like struggle of the first and greatest of warriours. Hercules, when he attacked the Ceto, stipulated, for the reward of his enterprise, that he should possess certain pledges of Magian Theocracy, called (in the symbolical phrase of that church) the Horses of Jove, and being denied his due, he made war against Ilion in conjunction with his friend, or belt, (which-ever it is) Telamon, and took that famous city. Perseus, on the like occasion, had contracted for Andromeda herself in marriage, and, upon a like attempt to deceive him, he maintained a bloody contest with the various chiefs who were assembled at the court of the Æthiop king of kings, chiefs of Gangetic India, Bactria, Assyria, Babylonia, Palæstine, Marmarica, and Libya, as any one may read in Ovid; and he was himself a commander over many kings:

> quotque ante secuti
> Inde nec audacem Bacchum, nec Persea reges[212].

The sickle-shaped sword which distinguishes Perseus was also

[211] Apollod. *L.* 2. c. 4. s. 3.
[212] Val. Flacc. *L.* 5. 496.

used by [213] Hercules, and by no other, that I know of, unless it be the goddess Nemesis.

The particulars of the destruction of the sea-beasts coincide with equal minuteness. The Ceto opened his mouth wide, and Hercules jumped down his throat, and sojourned in it's belly three days[214], cutting it's intestines to pieces, and came out when he had killed it; and, from this sojourn of three days, he was called the trihesperous lion. But the same occurred to Perseus, when he rescued Andromeda, "and the "hungry sea-monster seized in his jaws [215] the black eagle, "whose father was Gold, the man with winged feet who "should cut up his entrails, instead of the woman." This is the sign of Jonas the prophet; and the remains of the portentous animal, which God prepared in order to swallow him, were shewn at Jaffa in Palæstine, as those of the Cetus which Perseus killed, and were afterwards brought to Rome and exhibited there.

Hercules, in one of the wars in which he is said to have engaged, had Cepheus [216] king of the Arcadians for his ally; that is to say, king of Assyria Curdistan, for the Curds are called in their own language *Arcadians*. And he gave to Sterope the daughter of Cepheus, a brazen ringlet of Medusa's snaky hair, to defend his capital during his absence. This Hercules assuredly cannot be distinguished from Perseus.

Triptolemus [217] was a dæmon, whose posterity were established from of old in Gordiæa or Curdistan, and that country took its name from his son Gordys. He was himself the son of a mother bearing many names, as, Metaneira, Hyona, Cothonea, and Cyntinia, and that (more famous) of the Muse [218] Polyhymnia. He was the guardian spirit of the mysteries of

[213] Eurip. Ion. 192.
[214] Tz. in Lyc. 34.
[215] Lycophr. 836. 9.
[216] Apollod. *L.* 2. c. 7. s. 3.
[217] Strabo, xvi. p. 1060. Oxon.
[218] Tzetz. in Hesiod. O. et. D. *v.* 1.

Eleusis, and of those of the Epidaphnian Antioch, to say nothing of the Assyrian mountains. In his infancy [219] he was fed with ambrosia by day, and baked in a præternatural fire by night, that he might obtain immortality, but the fates and the fatal interference of *his own mother* would have it otherwise, and he was stung to death by a serpent [220] at Eleusis. However, he was afterwards a god, and as his name denotes, a god of war[221], driving through the air a team of dragons, and followed by phantom warriours with a terrific crash of arms. The same is told of him, as of Iasion, that he first sowed the earth with grain, and he is expressly declared to be the same person as Hercules *Buzyges*, that is, the first yoker of oxen to the plough;

Prior colêre quam Ceres[222],
Triptolemon olim, sive Epimenidem vocant,
Aut Bulianum Buzygen.

This personage comes closely home to Perseus, the Assyrian wizard, the Hippogrif of Curdistan. Perseus was an husbandman, for the very havoc he made in war was the reaping of the mystic harvest, and the sickle was his weapon; nor can it be said of him, that he reaped without sowing, for wheresoever he planted the vestige of his gigantic sandals [223] in Ægypt, the earth yielded an abundant increase.

Triptolemus was the Hero to whom Antioch was dedicated, his worship was annually solemnized upon Cassius, the mount of Jupiter, and his lineal posterity, fetched [224] from Curdistan by King Seleucus, were the hæreditary priesthood of the city. Christianity was afterwards established in that den of infamy,

[219] Hom. Hym. Cer. 239. Schol. Apol. Rhod. iv. 869. Hyg. Fab. 147.
[220] Nicander. Theriac. *v.* 485.
[221] Nonnus, xiii. 188. ets.
[222] Ausonius ad Paul. Ep. 23. Aristot. ap. Serv. in Georg. 1. 19.
[223] Herodot. *L.* 2. c. 91.
[224] Strab. Geogr. xvi. p. 1066.

and from the days of Julian to those of the crusades, there is not much to say concerning it. But in the eleventh century the eyes of all the world were fixed upon it, and all nations may be said to have been congregated beneath it's walls. The Turkish governour from whom it was taken, was styled *Cassianus*; and, shortly after, when Bohemond the Norman was in his turn beleaguered in Antioch, and made a brave sortie upon Corbaguath or Corbarannus the Saracen general, a personage called Divus Georgius[225], *the sacred Husbandman*, or, "Man of[226] Earth," made his appearance riding upon a white horse, and put the infidels to flight;

> Albenti sublimis equo, cui Thracia mater[227],
> Et pater Astur erat.

He was said to come from Cappadocia, a country which had become a proverb for the horrible character of it's people, which was remarkable for the pyrèa or fire-temples of the Magi, and for it's exclusive devotion to the powers who preside over *War*, and especially Bellona; and which, according to it's own traditions, was originally a kingdom established to reward a valiant huntsman. And Mantuanus informs us, that Georgius, however purified into a Christian saint, was in truth but a substitute for those heathen fiends, Mars and Bellona;

> His quoque præclaris satus est natalibus author[228]
> Militiæ, qui Mavortis successor in armis
> Bellonæque fuit Georgius, *ista parentes*
> *Nomina fecerunt inter cunabula nato*,
> Ac mansere, nefas, postquam fluvialibus undis
> Diluerat primâ natas ab origine sordes.

[225] Wm. Malmsbur. p. 435. ed. London. 1815. Orderic. Vital. A. D. 1098. p. 742.
[226] Faerie Queen, l. x. 52.
[227] Mantuan. Georg. p. 205. b.
[228] Op. tom. 2. p. 202. a.

He excelled all others [229] in the use of the spear, the bis-acutus ensis, (Ascalon, or Chalyb, forged on the Cyclopean anvils) the disc, the bow and arrow, the sling, and the palæstra; and he could spring from his horse, when at full speed, and outstrip him by the velocity of his own feet. Yet was it no horse of mortal breed, but the Winged Horse of the Morning from whom the fountain of Pirene flowed. This pretended saint of Christendom then was, and is, as much revered by Turks as by Christians. They aver, that he was a warriour of their sect, and call him Deseleth-Tozatel, that is, *the Warriour of the White Horse*[230], and hold him in the highest honour. At Larnica in Cyprus[231], when they destroyed every image of the saints, they respected the statue of George on horseback; and in a mountain close to the walls of Antioch they have a cavern, spelunca Georgii[232], which they will not permit a Christian to enter. They also style him Chederles[233], and they relate of him, that he traversed the world on horseback, and discovered the *waters of immortality*, of which both he and his horse drank, and from thenceforth they became invisible to human eyes. But nevertheless he rides to and fro upon his immortal charger, delighting in battles, and lending his aid to the righteous cause. Near Amasia there is a sacred fountain which sprung from the staling of his horse; in whom a Græcian poet might recognise his Pegasus, and an Arabian, his *Winged Horse of Curdistan*. The Turks farther relate that Georgius attended upon Alexander when he conquered the East, and that upon such occasions he brings with him a troop of warlike spirits called Cheders or Gaiberenleis. From the time of the first crusade he became recognised as god of war, and his poet, Mantuan, constantly speaks of him so,

[229] Mantuan. Georg. p. 205. b.
[230] Cotovic. Itin. Hieros. et Syr. p. 343. Antw. 1619.
[231] Idem, ibid. p. 138.
[232] Idem, ibid. p. 497, 8.
[233] Purchas Pilgrims, vol. 5. p. 318, 319.

Ut Martem Latii, sic nos te, Dive Georgî,
Nunc colimus,

and,

[234] Qui pro Marte regit nunc bella Georgius, etc.

Dupleix[235], in his History of France, mentions a sect called the Georgians, who used to worship that saint with military pomp, as being the patron of warriours; and we read that Robert of Flanders was named by the Turks, Filius Georgî[236], for his invincible courage. As a martyr of the Church, Georgius his fate was that of Pentheus or Perseus, his head was severed from his body, and preserved, as it were, for *teraphim*. It was sent to Rome [237] by the Empress Helen, discovered in a chest by Pope Zachary in 751, and was enclosed *in a silver head* by John Bishop of Ferrara, and removed to that city, in 1600, where it is worshipped. But as an hero of mythology, his fate was that of the warlike husbandman Triptolemus, he was stung to death by a dragon [238].

But we have yet to shew his identity with that other Georgical hero, Perseus or Hercules the liberator of Hesione-Andromeda, and that appears from his being engaged in a third transaction, almost in terms corresponding with that of the Cetus. In his travels he visited a city, called Silena, in Libya, situated on the shores of an inland sea, in which lake there dwelt a pestilential dragon, who had repeatedly put to flight the whole armed force of the country, and penetrated to the very walls of the capital, spreading disease by the corruption of his breath. Two sheep were given daily to appease him, but when the flocks fell short, a human victim was substituted by lot, and the lot fell upon Sabra the king's daughter. She

[234] Mantuan. Exhort. ad Reges. p. 161. b.
[235] P. 66, 67.
[236] Du Cange in *Filius Georgî.*
[237] Acta Sanctorum, April. tom. 3. p. 110. A. Antw. 1675.
[238] Johnson's Seven Champions, L. 2. c. 24.

was already exposed upon the shores of the great lake, and in instant peril of death when the opportune arrival of George set her free [239] and destroyed the monster. The fables are all three so indistinguishable, that Mantuanus, in his elegant poem, has been forced to own that it is the old story over again,

> In Libyam missus *renovavit Persea*, quando,
> Regiâ ab interitu servatâ virgine, monstrum
> Sustulit ad trepidæ stagnum lugubre Silenæ.

By other accounts [240] this happened at Berytus in Phœnicia; but the circumstance from which we may learn with the greatest certainty the origin of St. George's history, is that which follows: the church at Rama in Palestine was formerly dædicated to George, and is now a mosque, which the Turks hold in high respect, because it is built upon the very spot where he slew the dragon; but the inhabitants of Rama assured [241] Signor Pietro de la Valle that their town was the place in which Perseus rescued Andromeda from the monster. He was called Georgius of Cappadocia, and was worshipped in the Christian church, as the chief of those saints who preside over war and armies, and who are called Callinici, Aniceti, Antesignani, and Tropæoferi. These are the Cheders or spirits of war, with whom the Turks, and the six champions, with whom the Romancers associate him; but in the church, St. Sabas, or Sabbas, is the more famous of them,

Γεωργιον, Σαββαν τε [242], τες στρατηλατας.

He was a warlike Goth, but suffered his martyrdom in [243] *Cappadocia*. Sabus and Sabasius are well-known appellations of

[239] Jac. de Vorag. Legend. Sanct. fol. 63. 64. edit. 1483.
[240] Lud. Patritius, cit. Heylyn, p. 25.
[241] P. de la Val. Lettre 13. tom. 2. p. 19. ed. Paris. 1745.
[242] Diar. Græc. cit. G. Wicel. Hagiologium, p. cxxxvii. b. Mogunt. 1541.
[243] Martyrol. Roman. April. 12. ed. Rom. 1586.

the god Bacchus, whose wars against the mighty Hunter, and the Magian religion, in support of the Sabian, are the perpetual theme of mythologians. To him may be added St. Mercury [244] of *Cappadocia*, who, at the call of St. Basil the Great, arose from his grave, in complete armour, and mounted on a war-horse, and slew Julian the Apostate with his spear; and St. Demetrius [245] or San Dimitri, a warriour Saint, whose province it was to guard the Roman frontiers [246] against the Scythians: this last is said to have been martyred in Italy, but the church honours him on the same day as St. Blaise [247] the Cappadocian saint of Mount Argæus. Demetrius and Dimitrius are both ancient names of the God Mars. Orderic Vitalis describes [248] in these words the miracle of Antioch, Ecce, Deo gratias! ab ipsis montanis visus est exire exercitus innumerabilis, albis equis insidentes, et in manibus candida vexilla proferentes. Hoc multi viderunt Christianorum et (sicut putant) Gentilium, et hæsitantes mirabantur quidnam esset. Tandem utrique cognoverunt signum de cœlo factum, et duces illius agminis, sanctos martyres Georgium, Demetrium, et Mercurium, sua signa ferentes præcedere cognoverunt. Cappadocia was a land of war, in which the Comani, a college of six thousand priests, used to sacrifice to Bellona or Taurica Diana with the bloody sword of Iphigenia, to whose legend there is some allusion in the fables of Hesione, Andromeda, and Sabra; and, as that infidel ruffian, George the Cilician, resided for some time in Cappadocia, the Catholics thus got an opportunity to fix him with the name of Cappadox, which as early as Cicero's time was synonymous to *rascal*;

[244] Jac. de Vorag. Leg. Sanct. fol. xli.
[245] Dict. de Trevoux.
[246] Johan. Episc. Thessalonic. Bibl. Patr. 13. p. 195, 6. Venet. 1765.
[247] Martyr. Roman. 29 Nov. See Mantuan. Vita Blas. Cappadoc. in Operum, vol. 1.
[248] Eccl. Hist. A. D. 1098. *L.* 1. p. 742.

and the followers of Arius, affecting to honour him as an [249] holy martyr, dressed him up in such colours as suited their heathenish propensities, namely, those of the dæmon warrior, huntsman, and husbandman, of Curdistan and Antioch, and represented him contending successfully against the wizard Athanasius. The veneration of the war-god Georgius was introduced into Europe at the time of the war of Antioch, but the peculiar veneration of him in the kingdom of England arose from a superstition of king Richard [250] the First in the ensuing Holy War.

In addition to Hercules the yoker of oxen, Iasion the sower, Triptolemus the sower, Georgos or the Husbandman, and Perseus the Reaper, I must mention the Phrygian tyrant Lityerses, whose legend was the favourite song of reapers at their harvest-home, in Greece and in Asia. King Midas was the son of Cybele, and possessed the garden of roses in which the royal huntsman, Perdiccas, sojourned, and he learned the secrets of religion and philosophy from Silenus and Orpheus; among others, he sought for, and, as the fable goes, actually obtained the great arcanum of Rosicrucian chemistry. Lityerses was the son of Midas, and his delight was in reaping harvests of corn; he used to feast his visitours abundantly, and after dinner used to invite them to reap with him in his fields, and took the first opportunity of mowing their heads off with his sickle and then laughing at them;

Τον ἀνδρομηκη πυρον ηκονημενη [251]
Ἁρπῃ θεριζει, τον ξενον δε δραγματι
Ἀυτῳ κυλισσας κρατος ὀρφανον φερει,
Γελῶν θεριστην ὡς ἀνδρ᾽ ἠριστισεν.

This is the very same personage, but described in the spirit of the satirical drama, in which the most horrible tales of my-

[249] Acta Sanctorum, April. tom. 3. p. 113. A.
[250] Liber MS. cit. Act. Sanct. April. tom. 3. p. 158. F.
[251] Sosib. in Bibl. der Alten Liter. vol. 3. p. 10.

thology were represented in a ridiculous light. The allegory of the reaper and his bloody harvest is presented to us again, more seriously, in the sowing of the dragon's teeth by Cadmus, and the crop of armed warriors who sprung up.

To return to Perseus, for we have not yet done with him, he was a fortunate and victorious hero, but he is also described, under the name of Bellerophontes, as a man of criminal ambition and signally unfortunate. Medusa presumed to contend with Minerva for the palm of beauty, and Minerva gave to Bellerophontes [252] the sandals of Mercury, and the helmet of Pluto, in order that he might kill Medusa, which he did; and from her blood sprung Pegasus, upon whose back he endeavoured to ride up to Heaven; but the horse threw him, and he alighted at *Tarsus*, so called either from the *foot* of Pegasus, or else from the *lameness* of the fallen rider. But Tarsus, which was built upon the two banks of a river, and studiously constructed on the exact model [253] of Babylon, was also said to derive its name from the foot of [254] Perseus, and it was [255] founded by Triptolemus. In reading that *Berzinus*, Cosrou, or Gushtasp, priest of Fire, and the founder of the sect of the Berzini, inter media fulgura [256] et tonitrua equitando ab equo suo dejectus est, et eodem momento fulgur, in ejus ephippium cadens, ephippium incendit, et equum voravit, nec exstingui potuit, I cannot but recognise the *name* of Perseus and the *story* of Belle-

[252] Scholiast. in Dion. Pereg. 869. Eustath. ib.

[253] Abydenus ap Euseb. Chron. *L.* 1. p. 25. Mediolan. 1818.

[254] Joh. Malal. p. 43.

[255] Strabo, xvi. p. 1066. Ammianus mentions Sandan the Æthiopian as founder of Tarsus, xiv. c. 8. s. 3; others, Sardanapalus, Arrian. *L.* 2. c. 5; and others, again, Sennacherib, Abyden. ubi supra. I conceive it was really founded considerably after Nimrod's death, and that it is only ascribed in fable to Triptolemus, Perseus, or Bellerophon, and called the first-built of cities, Ταρσος ἀειδομενη πρωτοπτολις, (Nonnus, xli. 356.) as having been a type and copy of Babylon.

[256] Hyde de Vet. Pers. Rel. c. 3. p. 105. Cosmogr. Pers. ap. Zendavesta, tom. 3. p. 384. p. 79. tom. 2. p. 36, 7, 8. p. 43.

rophontes. The Horse upon which he rode was no real horse, but it was the Goschasp, that is, the Magian Fire which presides over warriours, and we are told it was that furnished with legs by the magic of Zoroaster; but the Berzin Fire by which he was consumed, is that which presides over *agriculture*. The gorgon, which Perseus obtained from the shoulders of Medusa, was called Ægis or the She-goat, which is equivalent to She-Devil, the evil spirit (or spirit of the earth) being the goat Ægipan or Azazel, and Chimæra, the triple monster which Bellerophontes slew, means likewise a She-goat.

The presumption of Bellerophontes lay in attempting to storm Olympus, or the Brazen Heaven of Jupiter, mounted on the back of Pegasus. He was the Son of the Morning riding on the Horse of Aurora. But the hippogriffin hurled him down, terrenum equitem gravatus. Pindar has a good passage upon the subject;

Θνασκομεν γαρ ὁμως ἁπαντες,
Δαιμων δ' ἀϝιϛος. Τα μακρα δ' ἐι τις
Παπταινει, βραχυς ἐξικεσ-
-θαι χαλκοπεδον θεων
Ἑδραν, ὁτε πτεροεις
Ἐρῥιψε Παγασος
Δεσποταν ἐθελοντ' ἐς ϑρανα ϛαθμας
Ἐλθειν μεθ' ὁμηγυριν Βελλεροφονταν
Ζηνος. Το δε παρ' δικαν
Γλυκυ πικροτατα μενει τελευτα.

Due are we all unto the grave
And in the spirits' reckoning day
Our portion who can say?
But they who longest measure seek
Shortest allowance have,
And mortal dust is weak

The brazen-throned Gods to brave.
High rode, I ween, that Horseman king
Who clombe the council-seat of Jove
'Stablish'd in heav'n above,
With Pegasèan wing,
Bellerophontes. But how soon
To earth with ruin down
Him did his wonderous charger fling,
Of stolen sweets to learn the bitter sting!

By him [257] the art of riding upon horses was first invented; and he danced the Enoplian, or Pyrrhic War-dance, upon the back of Pegasus,

ἀναβας δ'
Ἐυθυς ἐνοπλια χαλκωθεις ἐπαιζεν [258].

It should be remarked, that the Pyrrhic dance is distinguished by Pliny [259] from the Curetic, and also by Solinus, who informs us that the former was properly equestrian. Crete, he says [260], Pyrrho repertore, equestres turmas prima docuit lascivas vertigines implicare; and the inventour of these orgies [261] was otherwise called Enyalius, God of War, conqueror of Africa, son of Neptune, and son-in-law of Jupiter Picus. But Jupiter Picus was the instructor of *Perseus*. This dancing consisted in rhythmical manœuvres of cavalry, made to martial music, and not in performances like those of Astley's theatre; and it constituted, as I suppose, the Gyri of the Pelethronians,

Fræna Pelethronii Lapithæ gyrosque dederunt,

because all sacred dancing was circular, or, at least, elliptical.

[257] Plin. N. H. vii. 57.
[258] Pind. Ol. xiii. 123.
[259] Plin. N. H. vii. 57.
[260] Polyhist. c. 11.
[261] Johan. Malal. p. 220, 221. Oxon. 1691.

The Pyrrhic proper was that which the Romans called Troja or Trojæ ludus[262], which the hero IUL, or As-Can, (the Khan of the Asi,) was said to have established among the Latins at long Alba; and it was afterwards transferred to Rome,

Trojaque nunc pueri, Trojanum dicitur agmen[263].

Nimrod in this, as in all his policy, observed a Triad, Tres equitum numero turmæ. Their mode of manœuvring is finely described; it may be noticed that "choris" implies musical rhythm, and that was the "calling" which is mentioned;

Olli discurrêre pares, atque agmina terni
Deductis solvêre choris, rursusque *vocati*
Convertêre vias.

It is easy to recognize in this play the three[264] Romulean centuries of Noble Knights, the Ramnenses, Titienses, and Luceres, which three, taken together [as I humbly conceive], were the three hundred Celeres[265]. Numa, the type of a different sect that prevailed in Babylon after Nimrod's overthrow, was said to have abolished these Celeres[266]. They cast a shadow behind them in the Trojan game. At one of Cæsar's triumphs, Trojam lusit turma *duplex*; these perhaps correspond with the Quint-Ilians and Fabians of Romulus and Remus, a ludicrous contest[267] between whom is mentioned in Ovid's calendar.

The war-dance was always supposed to be danced round a person called Prylis. Round Prylis the Amazons danced,

Αὐται δ' Οὐπι ἀναστα, περι Πρυλιν ὠρχησαντο[268],

262 Suet. Jul. c. 39.
263 Æn. 5. v. 602.
264 Liv. 1. c. 13.
265 Ib. 15.
266 Plut. Num. c. viii.
267 Fast. 2. 376.
268 Callim. Dian. 240.

Πρωτα μεν ἐν σακεεσσιν ἐνοπλιον, αὐθι δε κυκλῳ
Στησαμεναι χορον ἐυρυν.

Round Prylis did the Curetes dance the Oul, Ioul, or Yule-dance, but the infant Jove is declared to be their Prylis,

'ΟΥΛΑ δε Κουρητες ΣΕ περι Πρυλιν ωρχησαντο[269]
Τευχεα πεπληγοντες, ἱνα Κρονος ἐασιν ἠχην
'Ασπιδος ἐισαϊοι, και μη σεο κουριζοντος.

The male principle was worshipped in the form of the Prylis, whereby the Demiurgic power was represented in the moment of it's energy. On the kalends of May, and at the games of Flora, the people used, and in some places still use, to dance περι Πρυλιν, called by some the May Pole, and by others the Mast of Cockayne. Prylis means a foot-soldier armed cap-a-piè, and, in the war-dance, the mast of cockayne used to represent an armed man, and was exactly that which we call a *trophey*, being a sort of warlike idol by the virtue of which the enemy might be *turned* to flight. Minerva's helmet is described to us, ἑκατον πολεων πρυλεεσσ' ἀραρυια[270], which may signify that each city in it's central square had a prylis, and that Minerva's helmet was adorned with an hundred such, being a military crown nearly allied to the "*hastæ* pro diademate." The verse is open to some degree of suspicion, but even an interpolatour would be scarcely capable of imagining a giantess, whose helmet was large enough to cover the infantry of an hundred cities, or at least 100,000 men. Prylis the Lesbian is mentioned by Zenodotus in his proverbs, and by Lycophron, who describes him as being as a betrayer of his own kinsfolk, who guided the army of the Greeks in their expedition against Troy,

[269] Callim. Jov. 52.
[270] Iliad. 5. v. 744.

δυσμενῶν ποδηγετην
Των αὐθομαιμων συγκατασκαπτην Πρυλιν[271],

and this story he must have borrowed from the Cyprian Epics, which represented (no matter how erroneously) Telephus[272], son of Hercules, as the guide of the Grecian army. Telephus therefore was the earliest Prylis of the Curetic dancers, as instituted by Nimrod, and he was an hero scarcely inferior to his father, had he lived, and from him the Goths were proud to trace their descent; but he was cut off in the beginning of the great war called of Troy, and his father, in the violent excess of his grief, erected an idol of him, into which by his magic art he inspired a sort of animation, and used to converse with it, as with a talisman or teraphim; and this idol was the Prylis and consisted of the armour of Telephus erected upon a spear, (the miraculous spear of Chiron) and presenting the likeness of a warriour in arms. Thus did Telephus obtain a second life by the witcheries of the Centaur's spear. The following narration is a pretty distinct shadow of the truth.

Nam cum patri unica proles[273]
Spem generis letho secum traxisset acerbo,
Infelix Nimroth lacrymas noctesque diesque
Continuans, hebetique trahens clangore querelas,
Dum furit, et raptum quærit per singula natum,
Effectâ mœstum solatur imagine luctum,
Et Pario effectam filî de marmore formam
Credidit infelix incluso vivere sensu,
Et questus audire suos, mox inde dicatis
Erectisque aris divinos addit honores
Inque loco jubet esse Dei.

In the Colchic or Argonautic legend of the same great war, Hercules is represented as being distracted, in it's very outset,

[271] Lyc. *v.* 218.
[272] Cypria ap. Procl. Chrestom. p. ix. Bekker.
[273] Claudius Marius Victor. Genes. *L.* 3. *v.* 132. p. 1574, Mattaire.

by a similar grief, but the source of it is there depicted as being much less pure than parental love,

Cui non notus Hylas puer?

And to this version of the story the valuable authour of the Pseudo-Clementine[274] Recognitions alludeth, saying, Vicesimâ generatione *ob incesti crimen* primus morte propriâ filius ante patrem defunctus est. In the times of health and protracted life, and before Enyalius (our hero), sævos primus qui protulit enses, had filled the patriarchate with tyranny and war, the father was not accustomed to close the eyes of his own children, or to weep over their bloody bier,

Impositosque rogis juvenes ante ora parentum;

and the first instance of such a sad inversion of natural order, when young Telephus died, was regarded as an awful judgment. Of Nimrod it is hard to say, whether he sinned more, or was most sinned against; but I believe he was a pure and heroic character, in comparison of the she-wolf whose milk he sucked in his infancy, and the wine of whose fornication he drank in his manhood, and by whose calumnies and infernal artifices his life was filled with bitterness. Nor do I credit much the horrible imputations in quæstion; but there were other, and more appropriate grounds, for this judgment upon him, and it was meet that he who first slew men with the sword (*Belus* gladio belligeratus est,[275] unde *bellum* est dictum), should fall by the edge of the sword, both he and his children; and Nimrod himself fell in the same war, patrimus et matrimus. The authouress of one slander is capable of inventing many, and we must not be unjust towards him, whose blasphemous ambition and pious chastity have been handed down together, nimis

[274] Clem. Recog. *L.* 1. p. 494.
[275] Hygin. Fab. 274.

Casto Bellerophonti.

To the Curetic war-dance, as distinguished from the equestrian or pyrrhic which Bellerophon danced upon Pegasus, belong the Roman Salii or Agonales, whom Dionysius[276] identifies with the Curetes. Their garments were of purple, and their temple was on the Κολλινος Λοφος or Agonal Hill. They used to dance, and sing hymns to the *Enoplian Gods*, armed with the spear, the sword, and the Thracian shield. One of their shields fell from heaven, or (as Livy[277] says) several weapons, which were called Ancilia. My reader will not fail to recollect the Scythian utensils, which fell from heaven, and some of which I traced into the hands of Clovis the Salique. The Royal tribe among the Franks were called the Salians, and we may infer from a line of Sidonius Apollinaris, a poet who was contemporary with the Merovingian kings, that they were so called from *dancing*,

vincitur illic
Cursu Herulus, Chunus jaculis, Francusque natatu,
Sauromatęs clypeo, Salius pede, falce Gelonus [278].

Dancing was a matter of no small consequence in the religious mysteries: Orpheus and Musæus ordered people συν[279] ῥυθμῳ και ὀρχησει μυεσθαι. Those who were guilty of divulging the mysteries were said to Dance them Out, or to Dance Without, ἐξορχησαι. Suidas says, τα μυστηρια ἐξωρχησατο, ἀντι τȣ ἐξεμυστηρισεν, ἐκπυστα ἐποιησεν. Or perhaps it rather means that they were themselves danced out, or expelled, much in the same way as soldiers are said to be drummed out of a regiment; τȣς ἐξαγορευοντας τα μυστηρια, [280] ἐξορχεισθαι λεγȣσιν ὁι πολλοι· and again, ἐξορχησαμενος, ἀντι τȣ

[276] Arch. *L.* 2. c. 70.
[277] Liv. *L.* 1. c. 20.
[278] Sidon. carm. vii. 235.
[279] Lucian. Salt. c. 15.
[280] Suidas in voc.

φυγων και ἀποδρας. Δημοσθενης ἐν τῳ κατ' Ἀνδροτιωνος. And so likewise a banished man is, in Latin, Ex-Sul, One who Dances Out. The chief of the Salii was Præ-Sul, the inferior ones Sali-sub-Suli; and I infer from a ludicrous poem of Catullus, that the Pontifices or Bridgemakers were used to dance[281] upon the bridges at the time of dedicating them. The word pontifex was derived by some from the Sublician bridge, the first that was thrown over the Thyber[282]; while others said, it came from a bridge at Athens upon which the famous Palladium fell from heaven, and by reason of which certain priests of that city were called Γεφυρισται. The Phœnicians who brought learning and letters[283] into Greece, were called οἱ Γεφυραιοι. But, in truth, all salvation was, in the allegory of the mysteries, a bridge over the waters of wrath, nay the preserving Deity was himself a bridge, in like manner as Christ says Ἐγω εἰμι ἡ Ὁδος. Matthew Paris[284] gives an account of the visions of Oin the soldier, in St. Patric's Purgatory, in which the theology of the bridge is conspicuous; he is led by spirits to a fœtid, sulphurous, and flaming river, over which is a bridge, so slippery, that no foot would grasp it's surface, so steep that none could ascend it, and so high above the river, that to look down was giddiness. *Nomine invocato* he ascends it, and it widens beneath his feet into the form of a beaten high-way. The arch of the rain-bow, thrown across the diluvial waters, gave the first idea of the mystic bridge. Bilrost or Bifrost, the rain-bow, is the bridge of the Asi, the most ancient of all bridges, (saith the Sæmundar[285] Edda) and, when the last judgment is pronounced under the shade of the Yggdrasil tree, the bridge of the Asi will be burned with fire. I firmly believe in Mr. Bryant's sugges-

[281] Cat. Carm. 17.
[282] Serv. in Æneid. 2. 166.
[283] Herod. *L.* v. c. 58.
[284] M. Paris. A. D. 1153. p. 75.
[285] Grimnis-mal. st. xxix. xliii. vol. 1. p. 60. see vol. 2. p. 114. p. 174.

tion, that φοντης, in Greek terminations, is allied to Pontifex; nay, that it is the same word as ponts, pontis, a bridge, and that Αργει-Φοντης is a Bridge-by-means-of-the-Ark, and Ανδρει-Φοντης a Bridge-by-means-of-a-Man.

The Curetes Corybantes were, properly, the family of Noah who accompanied him in the Ark; and their dancing was a religious ceremony, performed in sign of joy at the safe return of the Vessel of the Covenant, after its awful voyage. This passage of primitive history, like most of its details, is passed over in the very brief records of the Five Books; but a light is thrown back upon it from the[286] annals of David, "who DANCED before the Lord with all his might, and David was girded with a linen ephod. So David and all the House of Israel brought up the *Ark of the Lord* with shouting, and with the sound of the trumpet." The Ark of the Levitical shrine was significant of that of Noah, and it was in memory of the covenant with him, that the Ark and the Sea were placed in the Sanctuary. Upon another occasion bearing close analogy to the preservation of Noah's family, that of Israel from the Red Sea, Miriam and all the women danced. Like Music and Poësy, Dancing is from God; and, like all the rest of paganism, not invented, but only perverted by the nations according to their several propensities; the warlike Goth or Scythian using it to kindle up the χαρμη, or joy of battle, while the baser multitude of the Gentiles

Motus doceri gaudet Iönicos.

In the name of the hero Bellerophontes, who, like Perseus, rode Pegasus and slew Medusa, like Hercules and Theseus, conquered the Amazons, and like Memnon, fought the Solymi, we recognize "the fable of Bellerus old," but the story of his committing fratricide, and killing his brother Bellerus or Piren, may be set down for a mere grammatical fiction of etymologists, who erroneously thought that Βελλεροφοντης was

[286] 2 Sam. vi. 14, 15.

equivalent to Βελλεροφονος. Having thus largely treated of Perseus the first hunter, and of those others so closely and minutely identified with him and with each other, Hercules, Triptolemus, Georgius, and Bellerophon, I will pass on.

No. 16. "Are we mistaken or not (asks Mr. W. Owen[287]) in recognizing Arthur as Nimrod, the mighty hunter before the Lord, the presumptuous Belus?" Certainly not. But strange to say, this authour has not even hinted at a single reason, which could induce him to form such an opinion, nor has he taken any notice of the facts which really tend to evince it.

Arthur was engendered by sorcery in the tower of Tintagel by a personage called Uthyr Pendragon, that is to say, *A portent, the Head of the Serpent;* and was revered as a deity by the Britons, whose chiefs[288] were used to assume his name, and those of other fabulous heroes, upon the commencement of any great undertaking. A flaming sword was given to him, and he was himself the God Acinaces, his life hung upon the charmed blade, and the aphanism of the sword was that of the hero. Nor was the superstitious veneration of Arthur confined to the Celtæ of this island. We have said that Richard I. surnamed Cœur de Lion, introduced the worship of Georgius, and indeed the name of that dæmon's sword, *Ascalon*, is a very striking confirmation of the truth of that statement. But Richard, although he is recorded to have once spoken sarcastically of the execrable gang called Knights Templars, was himself tinctured with the evil doctrines and practises of his day, and having opposed the strong claims of the Marquis of Tyre to the crown of Jerusalem, he was accused before all Europe of having slain him by the intervention of that dark professour of the Nimrodian secrets, the Imaum of the Assassins. The charge was perhaps a false one, for there were others worse than him in Palæstine, but

[287] Cambrian Biography, p. 17, 18. London, 1803.
[288] Roberts, Pop. Antiq. Wales, p. 109.

the pretended letter of the Senex de Montibus is a document open to the strongest suspicion, and may be thought to reflect a little of that suspicion upon those who had recourse to such means of exculpation. However, we have the undoubted testimony, not of an enemy, but a panegyrist, and a cotemporary, as to the banners under which this soldier of Christ undertook his voyage; and we shall perceive that George was but a new Syrian name given by king Richard to the person whom he had previously adored as Arthur. Gervas[289] of Tilbury writes to Otho IV. emperor of the Romans, "Pen-"dragon .... sonat *Caput Draconis.* Hinc prodiit regnum "illud apud Anglos, vexillum draconis habens cum capite aureo, "quod vicinis expertum et paganis sub avunculo tuo, illustri "rege Ricardo, in ultramarinis partibus terribile fuit, Princeps "Christianissime." Ætna in Sicily was the infernal dwelling-place of Typhon, the giant, and fierce nocturnal huntsman; and Messina, in it's neighbourhood, was for many months the scene of king Richard's violent and almost insane proceedings. But we are informed, by the same Gervas, that in his time, "nostris temporibus[290]," Arthur had appeared in the desert of Mongibel; and he even pretends that a man, seeking for a horse which he had lost, penetrated through the steep and precipitous clefts of the mountain, into a valley of delights, in which there stood a palace of gorgeous workmanship, wherein Arthur was seen reclining in kingly state. But the Typhon of Mongibello was also the goblin hunter of our forests, and "the guardians of the woods in England[291], who "are commonly called foresters, relate, that at noon-day upon "every alternate day, and at the first stillness of the night when "it is full moon, they are used to see a band of warriours hunt-"ing, with a great noise of dogs and horns, who, if quæstioned "who they be, make answer, that they are the comrades and

[289] De Regno Britonum, p. 43. Helmstadt. 1573.
[290] Ot. Imperial. *L.* 2. c. 12.
[291] Idem, ibid.

"family of Arthur." He himself, it seems, was not visible; and well he might not, for like another Perseus or Cyanippus, he possessed[292] the ring of invisibility. We read, in the same authour, some other fables which equally belong to this Mighty Hunter before the Lord. In the forest of Caerleon[293] a præternatural chime of bells is heard at one o'clock in the day, and an innumerable multitude of wild beasts is often seen there, but if you endeavour to take them you will find none at all, although you have so invested the forest as to leave them neither egress nor regress. A knight of Pendred was hunting in that forest alone, when a dreadful storm arose, and an enormous bitch vomiting flames rushed by him in the tempest. In that moment of terrour, a warriour suddenly appeared before him carrying a hunting horn, and said, I am Saint Simeon upon whom you called in your terrour. I give this horn as a perpetual muniment to you and to yours, that whensoever you are in fear of thunder and lightning you may intonate the horn, and there shall be no storm intra terminos cornualis exauditionis. The fiery canine meteor (canicula) that day destroyed the house of an incestuous family in Pendred. We must not mistake this warriour, with the blasphemous Salmonèan horn, which could out-thunder Heaven, for the venerable husband of Anna; St. Simeon the Stylite is the person spoken of. His bones were the palladium of *Antioch*, and I believe that when it became necessary to suppress the orgies of Triptolemus, and before that deity was restored to his honours under the title of ὁ Γεωργιος, the Stylite was made a stalking-horse for the secret abominations of the Antiochenes; and that, in legends such as the above, St. Simeon the warlike huntsman may be regarded as the same person as St. George, the *pillar* serving for a type of the *tower* concerning which Nimrod said, "I will sit upon the mount of the congregation." Pococke[294] mentions two very lofty Corinthian pillars at Edessa, and a

[292] Roberts, Pop. Ant. p. 60.
[293] Ot. Imperial. *L.* 3. c. 69, 70, 71. p. 983, 4.
[294] Travels in the East. vol. 2. pt. 1. p. 160.

tradition that the throne of Nimrod used to stand upon their summit. How the statue of St. George was placed upon the summit of a high pillar at Diospolis in Syria, what miracles were wrought by him and by his pillar, and how he obtained a war-horse, may be read in the travels of Adamannus[295] Abbot of Iona. What is called the pillar of Simeon Stylites was in truth a tower, nearly resembling those which in Ireland[296] are called Pillar-Towers, and erected upon the Mons[297] Mirabilis close to Antioch. The seven tribes of[298] Mossynœcian Chalybes, who built their habitations in the shape of towers,

Δωρατεοις πυργοισιν ἐν οἰκια τεκτηναντες,

were a race of Magians animated with the same turric superstition. I believe that the life of this man is an impossibility, and that his pillar-tower had a winding staircase by which he could descend into subterraneous chambers, and that others might ascend to relieve him, without it being possible to detect the difference at the height of sixty feet. This imposture was of great advantage to the city of Antioch, for the Stylite, independent of the general resort to him, enjoyed influence at Court. Another, and again a third, were not wanting to supply his place, bearing the same name of Simeon. The parts of Kurdistan situate between the lakes of Oroomea and Van contain a singularly ferocious people, amounting to 11,800 families, and calling themselves Nestorians, who are governed by a prelatical chief, or prince bishop, who is vowed to celibacy; and this prelate is always called Schemaun[299], that is, Simeon. Mr. Fraser took Marchimoon for a proper name, but it is Mar Schimoon, the *Bishop Simeon*. I believe the Nestorians, (as they were originally called) or pretended Christians under the Patriarch of Nineveh, have long since been Manichees. The magic horn, in Gervas, is Arthur's

295 Adaman. de Locis Sanctis, *L.* 3. c. 4. p. 107. 112. Ingold. 1619.

296 See Colonel Montmorency on the Pillar-Tower. London, 1821.

297 Eutychii Annal. vol. 2. p. 100.

298 Apoll. Rhod. 2. 381. Strabo. 12. p. 795.

299 Niebuhr, Voyage en Arabie. 2. p. 270. Fraser's Persia and Shores of the Caspian, p. 324, 5, 6.

horn of lustration so highly extolled by [300] Taliessin "according to *the lore of the society*," and of which he says, "manifest "is truth when it shines, more manifest when it speaks; and "loud it spoke, when it came forth from the cauldron of Awen "the ardent goddess."

The name Arthur (that is, the Great Bear) belonged to at least three distinguished persons; to a patriarch who sailed in the ship Prydwen [301] upon the waters of Annwn or the Abyss, and was preserved with only seven companions, the *septem triones*; to a magician, warriour and huntsman, into whom the spirit of the flood was supposed to have passed, whose sword was the image of that "whose horns of light were burning" at the gate of Paradise, until the flood; and upon the front of whose shield there was "a prevalent form [302], "a form irresistible," being the image of Prydwen the [303] sacred ship; and lastly, to a Prince of Wales, whom the Druids raised up, and invested with the character and titles of the War-God, in the vain hope of expelling the English invaders from their island. In the second of these personages the Giant of Babel stands revealed. He expended his early youth in the [304] pursuits of hunting, and, when dead, he alarmed the country with the blasts of his horn and the baying of his hell-dogs. Another circumstance serves to fix him, I mean the enjoyment of almost universal empire. *Al-Gothus* was a sage lawgiver, who waged a fabulous war against the Mem-

[300] Kadair Teyrn On, Davies on the Druids. Appx. p. 530.

[301] See the Preidden Annwn.

[302] Marwnad Aeddon o Vôn. Davies, p. 555.

[303] Roberts, Pop. Ant. p. 89. The shield of Arthur was closely covered, and no mortal eye might gaze upon it; nor did he ever disclose it, unless

> When monsters huge he would dismay,
> Or daunt unequal armies of his foes,
> Or when the flying heavens he would affray,

and then the sun was eclipsed in the heavens, and the moon grew pale,

> As when her face is stained with magic art's constraint.
>
> *Faerie Queen*, 1. vii. 34.

[304] Roberts, p. 93.

mings or Satyrs, and lived to an extreme age; and Arthur his son reigned from the banks of the[305] Tanais to those of the Elbe. He not only conquered Ireland, Denmark, Norway, Iceland, Sweden, and France, but he also overcame Lucius emperour of Rome;

> Then came I to Rome, where I was met[306]
> Right as a conquerour,
> And by all the Cardinals solemnly
> Crowned-as an emperour.

The fiction of his conquering Rome, the supposed capital of the world, and head of the fourth prophetic monarchy, indicates in some measure what was brewing in the minds of the Crusaders, when they took Arthur for a patron. The emperour Lucius was very successful in the war which he waged, but his antagonist was the Assyrian or Curdish king of Persia. Arthur, in the fraud of his birth, is Hercules, in his death (if death it be) and annually bleeding wound, he is Adonis or Memnon, the Son of the Morning.

IV. I have followed the track of the γιγας κυνηγὸς thro' several of the devious paths of ancient history and fable, and will not tarry to glean up what may remain of less notorious legends. In these we may clearly discern the style of those "who speak in proverbs," and we find our Hunter a Demigod, a companion of goddesses, a tyrant, and a wizard, a hunter of men, and hunted by men; and we observe three leading particularities, firstly, that his signal fortunes were attended with no less of adversity and sorrows; secondly, that he was placed in opposition to Bacchus and to those who supported the Bacchic scheme; and thirdly, that his misfortunes arose from the conduct of some woman towards him. And other more minute coincidences serve to shew that, under different

[305] Olaus Magnus de Gent. Sept. *L.* 3. p. 110. Appx. p. 842.
[306] Percy's Reliques, vol. 3. p. 40.

names, and with different degrees of affection or of dread, one Hero of the Chase was worshipped by the nations, and, taken all together, they fully entitle us to say,

> There was the signe of antique Babylon ....
> There also was the name of Nimrod strong!

That Nimrod was not only an Hunter of the bodies of men to make them subjects, as tyrant, but of their souls, in order that they might worship him as God, is very apparent from all that tradition has preserved concerning him. "Nimrod (saith [307] Josephus) persuaded mankind not to ascribe their happiness unto God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power." "Nimrod, says Jonathan [308] ben Uzziel, was a powerful rebel before God, wherefore it is said, *Since the Day in which the world was created, there hath been no such man as Nimrod, powerful in his hunting, and a rebel before God.* And the beginning of his kingdom was Babel the Great." The words of the Jerusalem Targum [309], upon the same verse, are these, "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men in their language, and he said to them, Depart from the judgment of the Lord, and adhere to the judgment of Nimrod! Therefore is it said, *As Nimrod the strong, strong in hunting and in wickedness before the Lord;*" and these, are those of the Chaldee paraphrase of [310] Chronicles, "Arab begot Nimrod, who began to prevail in wickedness, for he shed innocent blood and rebelled against Jehovah." The authour of the Clementine Books [311] gives this curious narrative: "Nimrod, a giant, and a magi-

[307] Ant. Jud. *L.* 1. c. 4. p. 15. Hudson.
[308] In Genes. x. *v.* 9.
[309] In Walton, Polygl. tom. iv. p. 18.
[310] In 1 Chron. 1. *v.* 10. ed. M. F. Beck. p. 9.
[311] Hom. ix. p. 680.

cian, Zoroaster, by his arts compelled the star of that Evil Power, who presides over this world, to give him the sovereignty thereof. But the Star of Evil, becoming impatient of the sorcerer's tyranny, poured out upon him the fire of the sovereignty of the world, and so the magician Nimrod was carred off, amidst lightning from heaven. And foolish men believed that he had been taken, because of his great love for God, and the Persians built a temple unto his remains, and worshipped him as a God." In these various statements it is impossible not to discern the character of an Anti-God or Anti-Christ, and that his tyranny was a pretended theocracy. From him all the diversæ et erraticæ [312] superstitiones were (somewhat unjustly) said to take their beginning, and Claudius Marius Victor, a metrical commentatour on Genesis, describes him as the immediate instrument of Satan in diverting men from the worship of God to that of the accursed spirit.

> Ergo res hominum cunctas, eventaque rerum [313],
> Quæ fuerat Domino par assignare supremo,
> Assignare vagis permisit subdolus astris,
> Atque avium spectare fibras, motusque volantum,
> Et studio ingenti magicæ scelus intulit artis,
> Et plures orare Deos, idolaque muta,
> *Aut magicis idolis latitantem semet in ipsis,*
> Suasit adorari, multo mage dignus aduri.
> Inque nefanda prior descendit crimina Nimroth,
> Impietatis apex, Cham servo e semine natus,
> Mole et mente gigas, Babylonia regna gubernans.
> Persarum hic animas capiens venator iniquus
> A veris Domini sacris traduxit ad ignem.

Nor is this only said of him in the spirit of vituperation, but those who hated the Light, and loved the Darkness, worshipped him as the first and greatest confederate of the Evil Spirit.

[312] Recogn. *L.* iv. p. 540.
[313] C. M. Vict. in Gen. *L.* 3. *v.* 115....127.

The Marcionites, we have seen, had a snaky-headed gorgon which they called Charon, and which was intended for an effigy of Nimrod; and the Manichæans[314] who honoured Satan as the demiurge, or creatour of the visible world, held this doctrine, that Saclas Lord of Matter (otherwise styled, the Prince of Fornication) created man, and that afterwards the woman Eve was created by the joint energies of Saclas, and of Nimrod, that is to say, of the man: for Nimrod is here represented as the first-created man, reappearing by Metempsychosis, according to the doctrines of India, Assyria[315], and most pagan countries. Bergelmer[316], *the Old Man of the Mountain*, was created, according to the Goths, even before the earth.

It appears from tradition, that the revival of fire-worship by our hero, was not unaccompanied with those loathsome pollutions, which have in all ages attended upon the deliberate worship of Satan; it being reasonably imagined, that if purity of life be the most grateful offering to God, filth and cruelty must be the sacraments, wherewith to win favour of the evil one. "Nimrod beheld a fire rising out of the earth, and he worshipped it, and from that time forth the[317] Magi worshipped fire. And he appointed a man, by name Andeshan, to be the priest and servant of the Fire. The Devil, shortly after, spoke to Andeshan out of the midst of the fire, saying, No man can serve the fire, or learn my religion, nisi prius cum matre suâ, sororeque, et filiâ, rem habuerit. He did as he was commanded, and from that time the priests of the Magians practised incest; but Andeshan was the first institutour of that doctrine." The tyrant Zoroaster Zohauk, or Dhohak, of the line of Cham, was one[318] of the founders of the Tower of Babel; and the Persians say that it is a name

[314] Theodoret. Hæret. Fab. *L.* l. c. 26. p. 213.
[315] Niebuhr Voyage en Arabie, p. 358. p. 360.
[316] Senex Montis. Sæm. Edda, vol. 1. p. 18.
[317] Eutych. Annal. p. 64.
[318] Herbelot, in Zohauk and Zerdusht.

for Nimrod. He was otherwise named Azdahak Byrasp, but Moses of Chorene[319] says that his right appellation was Prydes the Centaur, and that he was born in the times of Nebrothes the Great; and he relates a strangely grotesque history of him. He studied astrology and had a yearning to make himself master of all wickedness and maleficous arts, but, as he spent his whole life in public, and had no hours of privacy, even in the night, he was obliged to manage it thus: he pretended to have violent pains in his belly, which he could only assuage by means of invoking a certain horrible name, which no man could hear with impunity. By these means he obtained secure and unsuspected interviews with the machinator of all evil, both at home and abroad. His instructour used to repose his head upon the shoulders of Byrasp, and whisper into his ear, in consequence of which two serpents sprouted from his shoulders, or, as others said, he was himself turned into a dragon. He pretended to confer benefits upon mankind, but they were benefacta malefica, and one of them was, the substituting of a community of goods in lieu of private property. He sacrificed innumerable human victims to the Dæmons, but at last he was taken himself, and thrown into a pit of burning sulphur.

It is therefore, as I said in the outset of this section, very apparent, that Nimrod was employed, during some part of his career at least, in hunting the souls of men to their destruction; and that he was mainly instrumental in the establishment of errours and enormities not yet eradicated.

V. "Nimrod began to be a mighty one upon the earth, he was a mighty hunter before the Lord;" and with all that Superstition could do for him, we may be sure that something both of Force and of Policy was wanting to give him an ascendancy over his five elder brothers, sons of Cush, and to enable him to change the patriarchal system, and substitute

[319] Hist. Armen. *L.* 1. c. 31. p. 78. p. 80.

in it's place that, which is called being mighty upon the earth.

When the People in the time, as I suppose, of Heber, passed over the Euphrates or Tigris, they consisted of three Nations, the descendants of Japhet, Shem, and Ham, under their false patriarch Cush, the first-born of Ham, with whom they had gone a-whoring; and they established their several governments in the Three Cities, Erech, Accad, and Calneh, where they enjoyed under their own rulers, the Princes of the Tribes, a large measure of independance, subject however to a sort of spiritual federation, and Dependance upon Cush, the Mediating High-Priest, Chief Judge or Basileus, and Steward of the Oracle of Ham. The King, himself honoured with the title of *Bel*, resided at an High-Place, with a Palace and Temple, so called; and this High-Place of Bel, dedicated to the worship of Noah and Cham, according to the doctrines of that hæresiarch, was commenced by the People under his auspices soon after their arrival in Mesopotamia, by way of a centre of government where the vicar of the immortal gods might preserve mankind in unity and prevent any divisions either of faith or civil empire; the engines of government being divine right and the oracles obtained by magic from impure spirits; even supposing that Cush did not himself "sit in the Temple of God shewing himself that he was God;" but that he did so, is matter of little doubt.

The title Βασιλευς was always applied to lawful hereditary monarchs, in countries where, from the beginning, that institute had prevailed; and the states, that were most democratically governed, never seem to have thought this form less intrinsically just and proper than their own. Crusades were often set a-foot καταλυειν τας Τυραννιδας, but never καταλυειν τας Βασιλειας. And this reverence, in which Basilies (like Macedon, Epirus, Persia) were held, had no reference to the degree of power enjoyed by the Basileus, whether absolute as in Persia, or next to none as in Sparta. Even the Romans, who had a superstitious abhorrence of the name Rex, (a name

which the most daring, as well as artful, of traitors, Julius, dared not to assume) were great King-makers in those countries to which Kingship appertained. They set up no tyrants in Athens, Carthage, or Marseilles, but gave many absolute kings to Egypt, Armenia, Numidia, or Commagene.

Tyr-Annis, on the contrary, was the obtaining of individual power in a free commonwealth by art and intrigue, coupled with military violence. This was an odious name. No corruptions or moral incapacities in the commonwealth, no virtues or wisdom of the Tyrant, could soften the prejudice of antiquity on this head. Those names so justly renowned, of Polycrates, Peisistratus, Dionysius, were more hateful in the ears of the antients than those of an Antiochus Epiphanes or a Ptolemy Physcon. And it was no matter whether the Tyrannus had raised himself on the ruins of a commonwealth, or of a basily; a Nabis in Sparta was as odious as a Dionysius in Syracuse. Archelaus [320] of Macedon was a bastard of the royal blood, and obtained the crown by the murder of his uncle and half-brother, and, notwithstanding his great qualities as a sovereign, Plato always termed him the Tyrannus, and not the Basileus, of Macedon. This mode of proceeding, called Tyrannis, is the very action or drama of Nimrod's life, and Phal-Aris or Æmylius, the first tyrant, is, as we have seen, Cynippus the Huntsman.

Some colonies of the dispersed, including most, if not all, of the Pelasgic nations, rejected the kingly title with abhorrence, after its character had been changed for the worse by Nimrod. But others, including most of those that had belonged (like Egypt) to the old Asian realm, or were afterwards founded on the continent of what we call Asia, kept the Basilèa in forms more or less vitiated by the Huntsman Tyrant. *Despotism* is a term so often applied by factious declaimers to the respectable governments of Christendom, that we lose sight of it's real meaning, which is the controul of a God over men, in

[320] See Plat. in Gorg. Theæt. Alcib. 2. and Ælian. Var. Hist. *L.* viii. c. 9.

which no quæstion of right or wrong can arise between the parties. The Queens of Æthiopia, and the Assassin Princes, whose subjects would commit suicide, when desired to do so, were perfect Despots. And in many countries where Theocracy is not, as it is in India, dogmatically inculcated, ancient custom has kept up a relation between kings and subjects, different from that which exists between man and man. The invisibility of kings is a remnant of theanthropic rule. The son of Semiramis was the first invisible king;

> Sub lare regali jubet hunc regina serari [321],
> Ejus et ignotum vultum celebrè venerari,
> Atque per œconomos regia jussa dari.
> * * * * *
> Illeque nunc aliis regibus usus erit.
> Hâc solet arte coli rex (ut legimus) Babylonis.
> Nescit turba foris, quis sit labor interioris;

and this happened, we are told, at a time when there was no other kingdom in the world besides that of Babylon. But even now the Tartar kings of China affect, in a laughable manner, the paternal form of government. Republicanism owes it's origin to the rebellion of certain tribes against Nimrod, and their posterity laboured to uphold that very difficult mode of polity.

The ancient rank of king seems to be divided by Homer, who was not a friend to democracy, into Coiran and Basileus, the former probably a title belonging to him as Hierarch or Rex Sacrificus, and the latter as Civic Ruler or Judge. For old Hesiod uses Basileus simply for *Judge*, and the Latins, Basilicum for a court of Justice. And Coiranus may be better derived from the coirila coili, heaven, than from quiris, a spear. However, the badge of office from the beginning was a rod, wand, or sceptre, such as that which was transmitted from Jove to Agamemnon. It was perhaps an Her-

[321] Gothofr. Viterb. p. 89, 90. ed. Pistor. Franc. 1583.

metic caduceus representing the Serpent twining round the Tree. Moses had also a sceptre of power, which was turned into a Serpent. Not only Moses, but all the Princes of the tribes were armed with rods, and so also was Aäron. Here we have the hereditary Coiran; and an elective Basileus or Judge, who was succeeded, not by his own posterity, but by the Joshuas, Othniels, Samsons, etc. [322] Aaron was elected to the Hierarchy by the vegetation of his rod, which put forth both blossom and fruit. Now, this was either an old and understood method of acceptance, or a miracle then first performed. Many of the transactions of the Levitical Church were not new, but derived from the days of the Adamite and Noachid Patriarchs; and of this truth the traditions of the Gentiles afford frequent proof. It is very extraordinary that Achilles, swearing by his Sceptre, thinks fit to mention that it would never bear leaves and branches again; a strange and laughable piece of information to the assembled heroes. But this suggestion may throw light upon it. "I claim no supremacy, I dispute that of no man; I bear a subordinate and barren [323] sceptre, not the budding rod of sovereignty. Yet by that sceptre I swear,

Ἦ μαλ' Ἀχιλλῆος πόθος ἵξεται υἷας Ἀχαιῶν."

Achilles had the command of those tribes who afterwards showed themselves so averse to hæreditary monarchy, and something of the kind seems to be insinuated in his disclaimer. Besides the Coiran or Priest-King, and the Basileus or Civil King, there was the Whanax, which may perhaps mean the War-King or commander of armies. All these powers Agamemnon enjoyed among the confederates.

When Ninus undertook veterem et quasi avitum gentium morem novâ imperii cupiditate mutare, and to begin to be a

[322] Numbers, c. xvii.

[323] See Serv. in Virg. Ecl. 5. *v.* 10. Palæph. c. 37. Pausan. *L.* 2. c. 31. s. 13. Ovid Met. xv. *v.* 560. I shall observe upon these passages again.

Mighty One, it seems to have been his policy to convert the priestly establishment at Bel (afterward Babel) into a fourth city, or a Metropolis, stupendously fortified, and far surpassing in greatness all the others, with a view to govern there, first in his father's name, and afterwards, in despite of primogeniture, in his own, upon principles more like to those of a warlike adventurer, than to those of his father's patriarchate, who

Πατηρ ὡς ἠπιος ἠεν,

and was revered by the Persians with divine honour, not only for the sanctity of his life, but for his gentle and benign character [324]. This could not be done without a warlike force devoted to his person; and, among a peaceful and united race, the drilling and embodying an host of warriors would excite open suspicion; there was no enemy to take arms against, and but one sovereign power in the world. But for several centuries, which had elapsed since the flood, wild animals must have multiplied to an enormous extent, as well those which prey upon the fruits of the earth and annoy the husband-man, as also those which are deadly to man and beast; in so much that a specious plea of usefulness offered itself, by which great numbers of men might be inured to hardships, and to a sort of mimic war, and firmly attached to his own person. I mean, Hunting; not to fill the pot or to divert idle hours, but of the Herculean kind, and to purge the earth of savage and dangerous brutes. And in Nimrod's time there were beasts upon the earth, so enormous and so fierce, that it might well be a labour of giants and heroes to cope with them. I especially allude to the monster called Mammoth, of which kind it is at least very doubtful if any be now in existence. But the fable of the Erymanthian or Calydonian boar, even considered in it's allegorical sense, should seem to allude to some chase more formidable than that of the ordi-

[324] Chron. Alex. p. 87. cit. Hyde de V. R. Pers. c. 2. p. 40.

nary wild hog, or else there would be little propriety in the symbolical language made use of; and, independently of such general reasons, Procopius [325] mentions that the tusks of the Calydonian boar were preserved as a sort of talisman in one of the towns of Italy, and were three spans in circumference. The fabulous history of Alexander the Great has an obvious tendency to incorporate with itself the traditions of Nimrod, whose blasphemous imposture he was practising over again in the same country; and we read, in the pretended letter of that king to Aristotle, that he and his followers had a terrible contest with the [326] Odontotyrannus or Tusk-tyrant, a beast with the figure of an elephant, but far surpassing the elephant in magnitude, and in the ferocity of it's nature. The Tusk-tyrant killed twenty-six men, but was at length surrounded and brought to the ground *by fire*, ignibus circumvallatur et sternitur; however he broke away once more, and ran wounded into the water, where he died, and it was the labour of three hundred men to draw him out. The Mammoth is here described, as accurately as words can speak; and the details have a wonderful resemblance to the story told by the Ohio Americans, that the Mammoths in ancient times used to destroy the animals which were created for the use of man, and that God therefore determined to kill them, and sitting upon a rock destroyed them all with his lightning, except the big bull, who, presenting his head to the bolts of lightning, shook them off as they fell, but at length, missing his guard, was wounded in the side and fled over the western rivers. If such were the wild beasts which used to infest the plains of Asia, it will easily be imagined, with what gratitude and admiration the people would regard the perilous and disinterested labours of the huntsman prince, till they too late discovered that those who owe their safety to the arms of others are slaves.

[325] De B. Goth. *L.* 1. p. 349.
[326] Jul. Valer. Gest. Alex. *L.* 3. c. 33.

To this part of Nim-Rod's policy belongs, what Diodorus hath preserved concerning Ninus, that των νεων καθωπλισε τους κρατιστους, γυμνασας δ' αυτους πλειονα χρονον, συνηθεις εποιησε παση κακοπαθεια και πολεμικοις κινδυνοις. With this force he conquered Babylonia and Armenia; that is to say, he reduced into his power all mankind; who were then collected in Mesopotamia, where Cush had fixed his Empire, in the intermediate countries or stations of their long march, in those places which they had settled and taken in, between their arrival in Shinar, and Nimrod's throwing off the mask, and in original Armenia. It is added that the king of Arabia assisted him in his enterprise, which is perhaps a confusion, arising out of the history of the later Assyrian dynasties. But Arabia being contiguous to the Euphrates, may have been inhabited by a tribe of old Cush's progeny at that time; or *Arabian* may be said according to its etymon, and not geographically. What the etymon is, I do not know; nor in what family of languages it should be sought. Julius Solinus[327] says, Arabia appellatur, id est, *sacra*; hoc enim significari interpretantur. It is probably a very ancient name, and long anterior to the settlement of the sons of Ishmael and Esau in that country. Its earliest inhabitants seem to have been the Horim, or posterity of Seir, who were an established people[328] in the time of Abraham, in league with the Rephaim or giants, and were perhaps of the same race as the famous dynasty of the Homerites. I conjecture, that, under the Arsacidæ, these ancient Arabians recovered their ascendancy in the country, and that to their line may have belonged an Iamblichus, a Sampsiceramus, and an Aretas. Virgil must have regarded Arabia as a portion of Iran or Persis, where he says of Egypt,

Quâque pharetratæ vicinia Persidis urget,

[327] C. 33. p. 45. ed. Salmas.
[328] Gen. xiv. v. 6. xxxvi. v. 20.

because the quiver-bearing Persians, who are the Parthians, did not press upon the confines of Ægypt, but were separated from it by the Roman province of Syria, and by the flourishing kingdom of Herod. I can therefore only understand, that the people of Northern Arabia were united in some bands of alliance, or of feudal dependency, with the dynasty which then reigned in Persia, or rather with the fierce nation of Scythians who then domineered over the Median and Persian nations.

Pliny [329] divides the course of the Euphrates into several parts or regions, OMIRAS, Euphrates, and Arabia, and, on the left bank of the part called Arabia, was the land of the OREANS; and elsewhere, speaking [330] of the same region, he says Quod iter est ibi, tenent Arabes Orei. There was an Oreum, and a people Oritæ, in Eubœa, and there Orion was said to have been brought up[331]. But, what is most singular, there was another Arabia in India, between the river Indus and the river Arabs, which latter separated India from Persia, and on that river, again, there was a people called [332] the Ὠρεῖται. I therefore imagine that originally the Arabians were the same as the Horim, Omirites, or Homerites. But the Homerites were the Æthiopes or Cushim of that celebrated clan who were called the Macrobians, or the Immortals; a Byzantine historian mentions king Sanaturk and his family [333] παλαι μεν Μακροβιες, νυν δε Ὁμηριτας καλουμενες. The first inventour of medicine is said by Pliny to have been *Arabus* [334] son of Apollo and *Babylon*, and Lycurgus the Anti-Bacchic king (who is commonly placed among the Thracian Scythæ) is,

[329] *L.* v. c. 19.
[330] *L.* vi. c. 9.
[331] Strabo, *L.* x. p. 649.
[332] Arrian. Hist. Ind. c. 21.
[333] Theoph. Byzant. ap. Phot. Bibl. p. 26. ed. Berlin, 1824.
[334] *L.* vii. c. 57.

with [335] Nonnus, an Arab, and king of Arabia. Johannes Tzetzes in his Post-Homerica [336] repeatedly calls Memnon and his army Arabians. In the first chapter of Chronicles, where it is written, " the sons of Ham, Cush, and Misraim, Put, and Canaan," the Chaldee paraphrast does not scruple to say, Filii Cham erant Arabs, Mizraim, Alihrok, et Canaan, and presently afterwards, for " and Cush begat Nimrod," " et Arab genuit Nimrodum." So, that some people did certainly esteem the words *Arabs* and *Arabes*, as being equivalent to Cush and Cushim. Eusebius [337] mentions a dynasty of nine *Arab* kings as having reigned in Babylon, at some period anterior to that of Pul and Sennacherib, but when, it is not easy to comprehend. Kings of Asia can hardly, I think, be meant, but only kings of Shinar, which country now bears the name of Irac Arabi, and the descendants of Amraphel king of Shinar, are probably the persons signified. After the publication of the Koran, the people of Arabia wished to refer every thing to the line of Shem; and they derive the name of their country from one Yaarab[338], who, they say, was a son of Joktan the Hebrew, meaning, as I suppose, the same person whom we call Jerah. But I give little credit to what the Mahometans say about it; nor do I place much more reliance in what they pretend of the Saraceni being the descendants of Abraham and Ishmael. Another of their stories is, " Kahtan [339] Eberi filius, Arabum pater," a fiction made in the same spirit. Mr. Price in his history of Arabia[340], mentions that the Mahometan Persians consider themselves descendants of Isaac; and his opinion of the ancient histories of the Arabs is, that they contain little of au-

335 Dionys. *L.* xx. *v.* 21.
336 Post-Hom. 232. 258. 276. etc.
337 Chron. *L.* 1. c. 4. p. 18. ed. Milan, 1818.
338 Hyde Vet. Rel. Pers. p. 37.
339 Said ebn Batrik. Annal. p. 47.
340 p. 67.

thentic matter. In this respect they resemble the other pretended Oriental records, but they are rich in valuable mythology.

Horus or Orus was son of Isis and Osiris, and king of [341] Assyria, but he was a god (and fabulously a king) in Ægypt; and he was [342] succeeded by Sesostris otherwise called [343] Thulis. Strange to say, his father's name is nowhere, within my reading, distinctly mentioned, and I cannot be certain whether Ausonius in saying,

> Quique Magos docuit mysteria vana Necepsos, [344]
> Et qui regnavit sine nomine, mox Sesoostris,

means, that he first reigned without a name, and was afterwards called Sesostris, or, that the Archimage was succeeded by an anonymous king, who preceded Sesostris. This latter is probably the best interpretation. Mr. Roger O'Connor, in his introduction to his Chronicles of Eri, states that Sesostris was the son of Jupiter Ammon, upon what authority I have not discovered. But I think it must be upon some authority, because Æsopus, the mythic historian of Alexander the Great, whose book is full of the birth of that king from Jupiter Ammon, mentions that the Ægyptians hailed him as *Vulcan* and the [345] *Second Sesostris*. This king invented the art of riding [346] a-horse-back, he conquered all the earth unto the shores of the Oceanus, and his style was "King of Kings [347] and Despot of Despots;" and his arrogance ran so high, that on his return through Africa he entered the sanctuary of the oracle

[341] Plin. N. H. *L.* 30. s. 51.
[342] Schol. Ap. Rhod. iv. 272.
[343] Manetho ap. Johan. Malal. p. 26, 7.
[344] Epist. xix. v. 18.
[345] Jul. Valer. Res. Gest. Alex. *L.* 3. c. 91.
[346] Schol. Ap. Rhod. ibid.
[347] Diod. Sic. *L.* 1. c. 55.

ἐν ὑπερηφανίᾳ[348], saying, "Tell me, O thou strong in Fire, who before me could subjugate all things? and who shall after me?" But the oracle rebuked him, saying, "First, God, then, the Word, and with them, the Spirit. Go, mortal, and accomplish thine unknown destinies." He went forth from the Temple, and was presently slain by his own people. This tale Manetho told as of Ægypt, but John Tzetzes, whose learning was as extensive as his style was barbarous, had from some sources, and probably from Ctesias whom he mentions, much better information. He knew, that he was King of the whole World, and, if of any one people in particular, then of the Assyrians, and that he caused himself to be worshipped as God;

Ὁ των Ἀσσυριων βασιλευς ὁ Σεσωστρις ἐκεινος[349]
Των Ἀσσυριων μοναρχων ἠρχε της γης ἁπασης,
Ζευγνυων ἐν τῳ ἁρματι τετε τες βασιλεας,
Και ὑπ' ἀυτων συρομενος, ὡσπερ ὑφ' ἱππων ἀλλοι,
Και Κοσμοκρατωρ και Θεος ἐκεκλητο τοις τοτε,

and again, in another book, he says, that Sesostris prided himself

Τῳ Κοσμοκρατωρ λεγεσθαι Θεος τοις Ἀσσυριοις[350].

Upon the birth of Sesostris, his father, being forewarned by Vulcan that the child should be king over all the inhabited world, did therefore order all the youth, who were born upon the same day as him, to be educated with him in all manner of exercise and hardship; not being allowed to eat till they had run 180 stadia. With these foster-brothers [συντροφοι] he devoted himself to hunting, and conquered Arabia. He

348 Manetho ap. Malal. *L.* 1. c. 55.
349 Tz. Chil. 3. 83.
350 Chil. 4. 556.

afterwards undertook to subjugate the whole Œcumenè, or then peopled[351] world. This is in substance the same story, and the συντροφοι of Sesostris are the συνηθεις of Ninus. It were an absurdity to suppose two Assyrian kings obtaining universal empire in the same way, and that such an extraordinary way.

Numitor[352], an aged and mild-tempered man, is fabled to have reigned in Italy, and his government was patriarchal, permitting the people to be governed by their own magistrates, and to take a share in the management of affairs, and the great were not permitted to oppress them. The sophist Plutarch describes his government in the language of Grecian democracy, but the peaceful dignity of patriarchal manners is what he should have delineated. This form of government was called Basilical, but a wonderful personage called Romulus, who succeeded him, became τυραννικος[353] ἐκ βασιλικης, and dressed himself in purple[354], and transacted business upon a couch or recumbent throne, by which means he became odious to his subjects, and was made away with. Yet did they never cease to worship him as the God of War. This change he is said to have effected by associating to his own person a body of warlike retainers called Celeres and Quinctilii, [355] who used to partake with him in all the hardy exercises of the fields or the Palæstra, and were ready to execute all his orders. When Romulus was worshipped as a God, these his satellites were also commemorated in the Luperci, who ran naked through the streets. This is the same tale a third time told; and I will now observe, that as Nimrod was accounted a Cosmocrator God (or, as St. Paul terms it, *a Cosmocrator of the darkness of this world)* his chosen disciples would cheerfully obey him

351 Diod. *L.* 1. c. 53.
352 Plut. Rom. c. 26.
353 Appian. de Bel. Civil. *L.* 2. c. 114.
354 Plut. Rom. c. 25.
355 Plut. ibid. Ovid. Fast. 2. 365. . .378.

in all he desired; for we may be assured that, when they enquired which should be first and which last in his kingdom of witchcrafts, he did not rebuke them, nor say, "if any man desire [356] to be first, the same shall be last of all;" he was not a fisher of men opening his nets to receive a miraculous draught, but a bloody hunter of men, setting snares and pitfalls to surprise their natural concupiscence. His comrades were deaf to the suggestions of conscience by reason of their leader's divine authority, and to those of fear, by reason of their immediate and rich reward, the Valhalla of Odin, and the bloody paradise of the Senex de Montibus, of either of whom it may justly be said,

> Hic ille est venator atrox, qui cæde frequenti
> Incautas animas non cessat plectere Nebroth.

A real contempt of death, like that of the heathen Danes, can only be generated by some such means.

The Tartarians deduce their origin from Cara-Khan (the black king) whose son Oghuz [357] was born with a refulgent visage, and declared his own name when but one year old, and in his manhood he took to hunting. His father sought to destroy him in consequence of the denunciations made against him by his wife, but Oghuz had attached to himself a band of companions called Uigurs, that is, *the Auxiliaries*, and by that means he triumphed over his father, and founded a vast empire in Asia.

I need scarcely add that these *conjurati* of the huntsman, are the Cheders or spirits of war who accompany Triptolemus and St. George in their phantom warfare, and the comrades of Arthur, with whose hounds and horns our forests used to ring. Of the latter, twelve, called Knights of the Round Table, or, (when we talk in the same mystical way of a French prince) Palatines, were conspicuous. I have already surmised that the Zoster or Telamon of Hercules-Orion, was

[356] Mark, ix. 35.

[357] Abul Gazi Khan. pt. 1. p. 33, 34. 36. 38, 39. etc.

a sign of Cosmocracy, in as much as it represented the Zodiac or Ecliptic, and as the Celeres or Quinctilii were 300 in number, I am induced to form the following surmise; that Nimrod and his satellites or *ames damnèes* were in the following number, $1+12+52+300=365$, the first day of each year (which was anciently the first day of the month of Mars) being his own day, the first of each month being the days of the twelve paladins, those of each week appertaining to the fifty-two, and the other three hundred being the residue of the days. This would furnish us with an origin for the gnostic and Neoplatonic nonsense, by which Æons, or periods of time, were spoken of and worshipped as persons; and would present us with the first instance of a band of people, united together by a clandestine compact, and divided into several ranks or degrees, in order to be admitted as depositaries of greater and more nefarious secrets, in proportion to their place in the mystic scale. It would also exhibit the source of Superstitious Calendars and of Saints' Days. The Ægyptians [358] held every month, and every day, sacred to some God. The legend of the birth of that bloody Cyrus (he of the gorgon head) concerning whom the Babylonians informed Herodotus, is, though a strange and complicated one, precisely the same as that of Romulus, and they are but one man. But this Persian king is said (mystically, I believe, and not literally) to have celebrated the orgies of the White Horse by dividing a river into 360 streams, being the number of days in the civil year of the Chaldæans. The white horse of Persia is, as we know, either the Sun or the energy which puts him in motion; and the tradition strongly confirms my supposition. Hellopia in Eubœa was the place where (as the story went) Orion spent his early youth, and the Hellopian warriors were a race united in sentiment as one man, worshipping the twelve winds of heaven, and the twelve signs of the zodiacal belt:

[358] Herod. *L.* 2. c. 82.

ἀλλ' ἑνα παντες [359]
Θυμον ἐχων κατ' Αρηα, και ἀστερας ἀιθοπι βωμῳ
Ζωδιακης ναετηρας ἐμειλιξαντο κελευθω
Δηριν ἰσηριθμοισιν ἐπιτρεψαντες ἀηταις.

If it be true that the Belt symbolizes the twelve Zodiacal Mansions, we shall then understand the meaning of the three wars which Hercules waged with his Telamon. They were waged in conjunction with his twelve paladins or knights of the round table, or, if one man be especially designated, as it would seem, it is the favourite hero, to whom his own, the Martial, month was assigned. The first usurpation of power by Nimrod and his formidable sodalitium is shadowed in mythology, under the image of Hercules, and Telamon, claiming the Horses of Jove from Laomedon, as their reward for killing the sea-beast; and taking forcible possession of the city of Ilion.

To give full effect to his plan, and to render his hunting expeditions a safe cloak for conspiracy and military training, it was expedient that they should often be made by night; and of that curious historical fact the Greek poet who wrote Cynegeticon has preserved a vestige,

Νυκτερίους δε δολους, νυχιην πανεπικλοπον αγρην [360]
'Ωριων πρωτιστος ἐμησατο κεφαλεοφρων,

and Plutarch also had learned from the Ægyptians, that Typhon the Giant, when he slew Osiris, was hunting at night-time and by the light of the moon. From this time downward, the chase has been the school of Asiatic war, and the peculiar recreation of Eastern conquerors; and throughout the limits of the Carlovingian Empire [if not throughout all Europe] is or has been regarded as a Royalty.

VI. When these machinations had obtained sufficient ripe-

[359] Nonnus, xiii. 168.
[360] Pseud-Oppian. Cyn. *L.* 2. *v.* 28.

ness, and his Tyrannis or, as scripture hath it, the Beginning of his Kingdom, had been founded at Babel upon the ruins of the Basilea, or Patriarchate, he seems to have further swelled his force, and increased the number of followers devoted to him, and apostate from the Noetic institutes, by making his Metropolis a city of refuge for all manner of destitute adventurers. Of that we have mention in the Origins of the Athenians, who ascribe, according to the manner of all the Colonies, the foundation of their own city ad Deos potissimum parentes, and pretend that the Phlegyan or fire-worshipping giant, Theseus, collected into One City the Tribes of the People, who were previously σποραδες [361], και δυσανακλητοι προς το κοινον παντων συμφερον, and to promote this end he invited settlers to his new Metropolis by public proclamation, Δευρ' ιτε παντες λεω. This was said to be his old form of invitation when he set up the Παν-Δημια [362]; and the process was called συνοικια or μετοικια [363], by which later term [μετοικοι] strange settlers were always called at Athens. It was no doubt from the Asylum he offered at his city that his Temple was called το Ασυλον [364]. In doing this he dissolved the separate Prytanies, Senates, and Magistracies of the respective tribes; or, in other words, he abolished the federal independence enjoyed in the three patriarchates. They were, I say, THREE; Csuth, or Cuth, the Grandson of Deucalion, established in Athens a tetrapolis, Œnöe, Marathon, Probalinth, and Tricorynth; but this latter means the metropolis formed from the union of the Three, and agrees with Babel and Ninus in the two great Tetrapolies of Shinar and Ashur. Œnöe and Marathon are well known, and Pliny [365] seems to speak of Probalinth as a real place; but I am not aware that there existed in Attica a place by the name of

[361] Plut. Thes. c. 23.
[362] Ib. c. 24.
[363] Thuc. L. 2. c. 15. Plut. c. 23.
[364] Diod. Sic. L. iv. c. 62.
[365] L. iv. c. 11.

Tricorythus or Tricorynthus. It properly means the Acropolis, which we learn from Thucydides was in existence before the Synœcia or Pandemia took place; that is to say, the High-Place of Bel was established for central worship, and is a seat for the head patriarch, before the great political change effected by Nimrod. Theseus, after all, was hated as a tyrant, and expelled from the city, to which he bequeathed his curse. He, with his Asylæan bands, is the Phorbans of whom Ovid speaks,

cum templa profanus
Invia cum Phlegyis faciebat Delphica Phorbans,

and his violent acts of impiety were the source of that tardy repentance which Virgil describes,

sedet eternumque sedebit
Infelix Theseus, Phlegyasque miserrimus omnes
Admonet, et magnâ testatur voce per umbras,
Discite justitiam moniti et non temnere Divos!

An other, and a more eminent colony and type of Babel was said to be founded by one Romulus or Romus, son of Mars and Ilia, or Rhea. This was fabled to have been begun by means of a Temple of refuge dedicated to the Asylæan God; where he gave harbour to fugitive servants, slaves, and even homicides, under the specious pretext that it was done in honour of a certain deity, and pretended that the Asylum was sanctioned by an Oracle of Python [366].

Allied to the Metoikia and Asylum, is the Cres-fugeton, or Cretan place of Refuge; of which the name passed current among the Greeks for an asylum. I am ignorant if any History, now extant, be attached to the name; but I conceive it to relate to the Asylum of the second Minos, which

[366] Dion. Hal. *L.* 11. c. 15. Plut. Rom. c. ix. Flor. Epit. L. 1. c. 1. Liv. *L.* 1. c. 8. Ov. Fast. *L.* iii. *v.* 431.

second was GRANDSON of Corybas [367] or Ham. It may be added that, as the Ark was, by excellence, the asylum or refuge for those who entered it, Nimrod did, in making the Tower of Bel, which was symbolical of the Ark, a place of refuge, well observe the plan of mystic similitudes. Here, I should notice the ἐκνομος [368] λοφος of the proto-tyrant Phalaris, upon which he kept his bull. A place so called was between Agrigent and Gela, and it's etymon is said to be *illegal, cruel;* but this is a wretched explanation, and, although the high-places of Saturn, or of Tauriform Jove, were indeed as bloody as this is described to have been, they were not illegal, and the true meaning is, the Asylum or Sanctuary within whose pale the law does not extend, and which is *without the law.* An high-place of sanctuary cannot be more perfectly defined than by those words, Ecnomus Lophus. This invention was so far sanctioned [369] by the Divine Law as to permit cities of refuge in which the accidental homicide might seek protection from the unjust vengeance of kinsmen; and indeed all homicides, until such time as they could obtain a legal and dispassionate trial. But the Asylum of Babel, and the rights derived therefrom to all other temples, and even to Christian churches, are of a widely different character.

VI. Thus, by the joint efforts of religious imposture, the arms of warlike hunters, and the assemblage of desperate refugees from the various states, was an empire begun, which extended before its dismemberment from the Indus [370] to the Nile, and the Don. This was the realm of the Asi, or Dæmon Gods revered by the Goths or Cuthim, and afterwards when the race of men was resolved again into it's three elementary parts by a triple confusion of tongues, and the earth was, in

[367] Diod. Sic. iv. c. 60.
[368] Idem, Sic. xix. c. 108.
[369] Num. xxxv. *v.* 12. Deut. xix. *vss.* 5 and 6.
[370] Herod. iv. c. 45.

conformity with that number and with its own geography, divided into three grand portions, that portion which comprehended the old universal kingdom was honoured with the name of ASIA. This Asia was the ancient Peishdadian empire of Iran, against the government and first capital of which the famous Iliac war was undertaken by the confederate Hellenists; and that empire the Achæmenid kings of Iran not unjustly identified with their own[371]. So, we are told by Herodotus, την ΑΣΙΗΝ πασαν ἑωϋτων νομιζεσιν ειναι Περσαι και τϐ αιει βασιλευοντος[372]. Concerning the naming of the Three parts of the earth, Asia, Libya, Europè, the same historian has a curious passage[373], shewing the obscurity in which those ancient titles are involved; but from which we learn that Asia was called after Asias or Asius, the son of Cotys (or Cuth), the son of Manes (or Ham). The Phrygians used to denominate any wonderful and brilliant actions *mania*, because Manis[374] one of their ancient kings excelled all others in virtue and power, and he was otherwise called *Masdes*; this is clearly the same title as that of Oro-Masdes the god of the Magi. And the hæretic who at a late period revived, with deplorable success, the old blasphemy of Magianism, and taught that Satan and Nimrod were the creatours of the human race, took the name of *Manes*, while he gave others equally significant to his apostles. Asius, the grandson of Manes, and son of Cotys, from whom Asia was named, was an astrologer, and teacher of mysteries[375], by whose witchcraft the city of Troy was rendered impregnable. Asia, then, is the realm of Nimrod. Ignorant of this, and looking for natural divisions, people were led to quarrel with that division which separated Egypt from Africa or Libya. But this was not an opinion, it was a fact. Egypt WAS a portion of the

[371] See Herod. *L.* i. c. 4.
[372] Herod. ix. c. 116.
[373] *L.* iv. c. 45.
[374] Plutarch. de Is. et Os. p. 360.
[375] Johan. Malal. p. 137, 8. Tz. in Lyc. 355.

Asian realm; and is specified [376] among the dominions of Ninus, who conquered την Ασιαν ἁπασαν την εντος Ταναϊδος και Νειλου. The kingdom of the Pharaohs was not a colony of the Dispersed, as Europa and Libya were, but a dismembered province of that realm. When, at the ruin of Babel, the realm of the Asi was reunited in the hands of the Ninevite Scythians, Egypt by its power and local advantages stood out; but the Iranian Lords always had an eye to it, and it was successively conquered by Nebuchadnezzar, Cambyses, and Alexander.

There are even some slight reasons for doubting whether Thrace and Macedon were not, in this sense, strictly Asiatic; for the Historian says, that before the Trojan war [377] the Mysians and Teucrians had extended their empire to the banks of the Penèus, which would therefore seem to have been the limit of the Nimrodian kingdom. There is a curious passage in the Panegyric of [378] Isocrates, saying, that Thrace was at one time a kingdom bordering upon Attica, and that the intermediate states had grown up into independence, since the overthrow of Eumolpus son of Neptune, in his attack upon Athens. But the accounts should not I think be too hastily adopted: they may flow from the literal acceptation of Homer's allegory, by which Achilles, the disaffected Greek, was fabled to reside in Thessaly. By making him an intermediate power, and frontier to both the others, his wavering policy was explained. But it will presently be our business to demolish the literal sense of Homer more effectually, if we can, than Mr. Bryant did; and as for the war between Athens and Eleusis, and the expedition of Eumolpus, that is no history of Athens, but a mythology connected with the religion of Triptolemus. It seems as if some people had held an intermediate opinion, by which this debateable country was erected into a fourth part

376 Diod. Sic. *L.* 2. c. 2.
377 Herod. vii. c. 20.
378 Isocr. Paneg. p. 72, 3. ed. Lange.

of the world, for Andron of [379] Halicarnassus said, that Asia, Libya, Europa, and Thracia, were the four grand-daughters of the Ocean.

The limits of the ancient catholic realm seem to have been held in some veneration by the Gentiles; for the Indians hold it, unto this day, an impious thing to extend their arms beyond the river Indus, and are forbidden ever to revisit, in a body, the country from which they came; and in the oldest times the Indian king Staurobates, though strenuous in the defence of his own limits, is said to have respected [380] those of the Babylonian queen Semiramis. And *Asia*, considered in this light, as the kingdom of the Asi, and not as an indefinite portion of the earth, bounded by the Eastern and Hyperborean oceans, did not extend to the east of the Indus. Ninus, quem primum aiunt universæ Asiæ, *demptis Indis*[381], imperavisse annis LII. Nor do I conceive it's limits, north by east, to have overpassed the river Jaxartes. Something may also be remarked upon the limits of the Prophetic Monarchies. When Cambyses, having completed the restoration of Iran in it's due limits, by the conquest of Egypt, attempted to push onwards into Cush, and the isles of the sandy desert, he was put to utter confusion. When his successors Darius and Xerxes sought to subjugate the free Scythians of Europe and the Hellenes, they were memorably and wonderfully foiled, and, in the latter case, by no seemingly adequate human means. On the other hand, the attempts of the Ionians, to establish their hæretical creed and republican polity on the shores of the Magian Empire, met with no favour from what is called Fortune. When Alexander, having taken in the whole realm of the Μεγας Βασιλευς from Nile to Indus, desired to push over that river and its tributaries, into regions which neither Nimrod nor Darius had ever ruled, his subjects

379 Cit. Tz. in Lyc. 1283.
380 Diod. *L.* 2. c. 19.
381 Euseb. Chron. *L.* 1. p. 44. Mediolan. 1818.

revolted, and a disastrous retreat led him back to the primæval city, where the mystic goblet awaited him which Hercules gave to Bacchus; of him it might be said as of Achilles,

Κρατηρα Βακχου δυσεται[382].

To Rome it was not given to overpass the Euphrates for the purpose of permanent conquest, which Octavius probably knew from the Sibylline books and other prophecies, when he prescribed by his will[383], coercendum intra terminos imperium. Others say that the site of Ctesiphon, that is, the eastern shore of the Tigris[384], was the oracular boundary prescribed to the Roman arms; while, in the days of the commonwealth, the Tauric mountains were considered as the fatales termini [385] of the Sibylline poems. But this was probably a limitation of policy, rather than of real prophecy. When Crassus, the conqueror of Spartacus, an accomplished man, whom Cicero's jealous spleen, and afterwards the flatteries of the Cæsareans, have caused men to undervalue, attempted the conquest of Persia, he perished miserably with his army; and the Sassanidæ in like manner chastised the presumption of Julian. Recent interpreters of prophecy have shewn, or endeavoured to shew, that when the Seventh Head [386] of the Beast collected all his force, in order to transgress the limits of the Fourth Monarchy, or Holy Roman Empire, and spread himself over the large realms of Japhet, his power was taken away and all his counsels confounded.

VIII. That all nations are but fragments of one Universal

[382] Lycophron. Pseud-Homer. Od. xxiv. *v.* 74, etc.

[383] Tac. Ann. l. c. xi.

[384] Aur. Vict. de Cæsar. in *Caro.* p. 748. ed. Hanov. 1610.

[385] Liv. xxxviii. c. 45.

[386] Vid. Apoc. c. xiv. I cannot but subscribe to the great probability of those arguments, by which it is contended, that the Seventh Dynasty to "continue a short space" was that which rose and fell with Napoleon. But I cannot by any means admit the reasoning, that this seventh head "is the

State is a truth carefully preserved in the name of one Asiatic people, the PAM-PHYLIANS. And in this sense does Plato, in the Tenth of his Commonwealth, give to one Eer, the son of Armenius, the epithet of Pamphylian; meaning thereby, the ruler of the Universal Nation before the Division. Who or what the people called Pamphylians were I do not make out. From Troy, they wandered about with the Prophet Calchas[387], as Pausanias relates; and I find in the poet Quintus a fuller account, that Amphi-Lochus, the prophet son of Amphi-Araus, and Calchas, refused to set out upon the Νοστος, foreseeing the dispersion which would take place, and being destined to settle in the land of the Pam-phylians and Cilicians,

τοισι γαρ ηεν[388],
Αισιμον αμφοτεροισιν, ἐης απο τηλοθι γαιης,
Παμφυλων Κιλικων τε ποτι πτολιεθρα νεεσθαι.

This tradition may relate to some attempt by Calchas, or some other pretender to supernatural powers, to establish, by a collection of colonists from all the tribes, a new metropolis or centre of unity, soon after the miraculous dissolution of the Babylonian empire; not, as I should suppose, in the hopes of reestablishing all countries under one government, but of retaining them under one influence of spiritual control, that is, a *Papacy*, not a Cæsarean empire. And is not this the very

eighth, one of the Seven" that is to revive. The "wounding" of the Head is irrelevant; for the heads, in their turns, FALL, that is, are lopped off or amputated, and another springs up; and when the Seventh falls, the Beast lies, for a short space, a lifeless and acephalous trunk; then HIS wound [not ITS wound] is healed, by the pullulation of an eighth head, which is however the same as one of the seven former ones. Nothing here points to one more than to other, but common sense must point out the sixth and seventh. Between these two the Scripture affords us no means of forming a choice. It is a matter of vague and idle conjecture.

[387] Paus. *L.* 7. c. 3. Herod. vii. c. 91.

[388] Quint. Sm. *L.* xiv. *v.* 367.

event of which we have spoken? the founding of Tarsus in Cilicia, in an age remotely fabulous, but upon the exact model of Babylon. This way of accounting for the name Pam-phylia is the more likely, because the other portion of the Calchantèan settlement, the Cilicians, were in early times entitled the Hyp-Achaians[389], lesser or inferiour Achaians; but the Achaians, as we shall see hereafter, were the entire league of the nations of Noachidæ, before their dismemberment. The Sibyl, prophecying to the people of Troy the great confederacy against them, is made to express herself thus,

Παμφυλες πολεμοιο δαημονας ἐξετ' ἀναγκας[390].

As the unity of mankind was noted in this, so was their division into three families in the name of Triphylians; and the Triphylian Jove presided over them. The island of Triphylian Jove was called Pan-Gaia or the Whole Earth; in Thrace, too, was the Pangæan Hill, or Mount of the Whole Earth; and near Amphipolis of the same country dwelt the Pan-Aians[391] or Omniterraneans. Indeed Euhemerus called his Panchaia after the Thracian Pangaia, those being, as it seems, interchangeable names. Auri metalla et conflaturam invenit Cadmus Phœnix ad *Pangæum* montem, ut alii Thoas et Eaclis in *Panchaiâ*, aut Sol Oceani filius[392], saith Pliny. Also Hyginus[393], Sacus Jovis filius in *Panchaiâ*, in monte *Thaso* aurum primus invenit; but Thasus is an island of Thrace lying at the foot of Mount Pangæus. Pangæus itself, αὐτο[394] το Παγγαιϐ ὄρος, contained mines of gold and silver, of which the Thasii[395] were the adventurers. Euhemerus,

389 Herod. vii. 92.
390 Sibyl. *L.* 3. p. 248.
391 Steph. Byz. in Voce.
392 Nat. Hist. vii. 57.
393 Fab. 274. p. 386.
394 Strab. *L.* vii. p. 481. Oxon.
395 Thucyd. Hist. *L.* 1. c. 100.

therefore, made use of Thracian names in his mystery. There was yet another inventour of gold, Midas son of [396] Gordius and Cybele, who had a Gulistan, or Paradise of the Roses, called cent-feuilles, at the gold mines of Mount Bermius, where he learned the secrets of the world from the demigod Silenus. But the seat more anciently ascribed to this garden was Mount Pangæus; because Orpheus, the teacher [397] of Midas, lived there,

flerunt Rhodopeiæ arces
Altaque Pangæa,

and because Theophrastus in his sixth book on Plants, celebrates the cent-feuille rose of Pangæus, and not of Bermius. So much will suffice at present concerning the Omniterranean Mount; and Ai-Olia doth also signify the *Whole Earth*. All Kings are but shadows and imitations of the King of the Whole World; which is clearly evinced by the use of the Globe as a regal insigne, by Princes in whose countries universal empire was never thought of. Nim-Rod was the first man who wore a crown, and this appears to have been an image, not of the globe or little world, but of the Heavens or great world; for we read that "Nimrod, the giant of Babel[398], beheld in the "skies the form of a crown" (probably that rare phænomenon, the sun's iridescent corona) "and sending for the artificers, "he commanded a similar one to be made for his wearing, "which gave rise to people saying, that a crown had de-"scended upon him from heaven." The helmet Koryth-Aiolus, or of the Whole Earth, is a *crown military*, belonging to the Tyrannis, and relating to the domination of the earth; the Diadema[399], Mitre, or Tiara, was Hierarchic, and proclaimed to all beholders the King of Heaven or his Vicar.

396 Herod. viii. 138.

397 Justin. Epit. xi. 7.

398 Eutychius or Said ebn Batrik. p. 63. Oxon. 1658. and see Ebn Amid. p. 29. cit. Univ. Hist. vol. I.

399 Sueton. Titus, c. 5.

When Typhon [400] the huntsman erected the tower of tyranny, in opposition to the kingly citadel of Jupiter Basileus, he not only changed the mode and the degree in which one man might be allowed to exercise power, but he introduced another new thing, which may be called City-empire. His tyranny both civil and spiritual would have been incomplete had the countries over which he ruled been regarded as constituent parts of the state. They would necessarily have carried a weight in public affairs proportioned to their greatness. But his policy was to establish a capital which should be the state, and the citizenship of which should be the sole title to a participation in the Government. *Babel* was the beginning of his kingdom, and Babylonia was no more thought of in a political sense, than Attica was, or Italy; for the Pelasgi of those states adopted the system of City-empire; nor did Rome in any particular more strongly resemble the Babylon of Nimrod, to which Holy Writ has compared her, than in this, that the city was not the head of the empire, but was the empire. The Lycians and the Latins were allies of that empire, the Gauls and the Cretans were it's subjects, and a Lycian or a Gaul might vote in the affairs of the state if made a citizen, but a Latin of Alba or Aricia had no more right than a Belgian or a Spaniard, except inasmuch as he possessed the freedom of the town of Rome. If it were asked, unto what country are so many allies associated, and so many provinces subjected, from Parthia to Britannia, the only possible answer was by pointing to the narrow spot of ground within the pomœrium. The desperate people who flocked to Nimrod's asylum did therefore obtain more than immunity and protection, they became, as it were, a great corporation of sovereign usurpers, and the pretensions of the Imperial City being founded upon Theocracy, for a time dazzled mankind by their splendour and audacity; for Babel was not only an empire in itself, but it was as we shall see, in some sense, a universe in itself.

[400] See Dion. Chrysost. p. 12.

CASTES.

I. THERE is nothing more curious, or important, in searching out the origin of nations, than the matter of Castes, that is to say, of distinct hereditary degrees in society; nor has the author of the Origin of Pagan Idolatry done any greater service than in those chapters of his book, where he has evinced that this division was effected in the primitive kingdom of Iran; that the higher degree (or degrees) was composed of the tribe of Cush, themselves a mighty people, families of whom were appointed to rule the other tribes, as anakim or kings, as priests, and as warriors; that the House of Cush being noble, and being the salt with which all the others were seasoned, was singly constituted and not thus graduated; but that all other tribes, being all either fragments or colonies of this first empire, were thus divided.

These observations are most highly interesting, but I do not perceive, that the learned authour of them has so far completed, either the proofs, or the elucidation, of this topic, as to dispense with my adding any of the remarks which follow in this chapter.

II. I have, before this, intimated my persuasion, that the spirits of the sons of Lamech, dæmon gods[1], were supposed to reappear united in the person of Nimrod, in order that he might re-establish, in the postdiluvian world, the splendid impieties of their system. And the principal facts which we find recorded in the book of Genesis, concerning the three Lamechidæ, are, that they did each establish, in his own

[1] Ante, p. 9.

family, a distinct hæreditary occupation and mode of life. Jabal was "the father of all such as dwell among tents and "cattle;" and "Jubal was the father of all such as handle the "harp and organ." In the former of these families we observe the beginning of the Nomades, or of that profession in which the pure and unmixed Scythians delighted; and of the two great distinctions in the education of men, of which Plato treats, the γυμναστικη, and the μουσικη. The third son of Lamech was Tubal-Cain "an instructour of every artificer in brass and iron," but he is not said to have been their father. When we consider the appellation in which those Scythians prided themselves, who built the pyramids in Ægypt, namely, *the Shepherd Kings*, the intimate connexion between the bard and the priest, and between the inspirations of prophecy and those of poetry, in the earliest traditions of history, as well as in the earliest remnants of language, and all the legends of the Vulcanian forges, diffused among the nations, from the gnomes of Norway, and the Riphæan Arimaspi, to the caves of Lemnos and Lipari, we cannot entertain a doubt that the errours and impostures of the great apostacy, and not a mere orderly arrangement of civil affairs, were in the view of those who established Castes. And the like inference may be drawn, from a comparison of the laws of Jehonadab the son of Rechab, "a father of all such as dwelt in tents," and lived upon the produce of their flocks and herds, having "neither vineyard, "nor field, nor seed," with those of Jabal son of Lamech. It appears, pretty clearly, that the law of Jehonadab was a religious one, indicating in a double sense, and with respect both to the land of Palæstine, and to the whole of this transitory world, that they were only *sojourners in a strange land*, and that it behoved them to live, expedite, and unincumbered with [2]luxurious habits and immovable possessions, girded, and shod, and with the walking staff in their hands. And in the days of Jehoiakim, when the decree of the cap-

[2] Jerem. xxxv. *v.* 6. etc.

tivity had gone forth, the remembrance of the children of Jehonadab, who had eaten their passover in watchfulness, while Judah was rioting in security, came before the Lord; and "therefore thus said the Lord of hosts, the God of Israel, "Jehonadab the son of Rechab shall not want a man to stand "before me for ever."

But it is more obvious to say, that the three castes of the Lamechidæ were a part of the *mystery of iniquity*, than to explain specifically what part thereof they were. My own opinion is, that they appertained to the mystery of the three worlds, and that Jabal (the first Pan or Sylvanus) was the prince of *the earth*, and his occupations earthly; that Jubal (the first Apollo, of the heathens) was king of *heaven* and cultivated cœlestial arts, the harmony of the spheres, the art of healing, and the other liberal pursuits which the comprehensive word *Music* used to include; and that Tubal (the accursed Vulcan, hurled from heaven) presided over *hell*, and practised in his smoky caverns those orgies, which "Cain, "who was *of that wicked One*, and slew his brother," first introduced among men. He therefore was, as it were, *Cain*, and was honoured with that appellation. When the last-mentioned of these hæresiarchs had attained such pre-eminence, that the seductions of Satan were no longer requisite for leading the world astray, by disguising the Evil under the name and appearance of the Good, but he was worshipped in his own undisguised deformity, and the sin against the Holy Ghost openly practised among mankind, then it was, as I conceive, that the "end of all flesh came before God."

III. That the revival of this system or, at least, the founding of a system in manifest imitation of it, was the work of Nimrod, may, I think, be inferred from the comparison of a variety of traditions and testimonies.

1. At the commencement of the fourth age of the world,

the son of the fourteenth Menu became [3] *king over all mankind*, instructed them in morals and religion, arranged their various duties, and allotted to them their several means of subsistence, namely, the Sword, Learning, Agriculture, Commerce, and Cattle-feeding. And, in conformity with this distribution, he established four classes of Brahmens, Cshatris, Vaisyas, and Sudras. Taking agriculture, and commerce, (though not practised by Jabal) to be concerns of the *earthly world*, we shall find the five pursuits, which the son of Menu recommended to mankind, perfectly agreeable to the divisions introduced by the sons of Lamech, the Bards, the Nomades, and the bloody votaries of the Cyclopean anvils. But, among the Buddhists or professours of the religion called *Scythismus*, the caste of the bloody dæmon, Areimanes, or Acinaces, is the most highly esteemed, and it is worthy of remark, that the followers of that profession are called in the sacred books [4] of the Jains, *the Asi*. This is the name of the Gothic gods, the retinue of Odin or Woden god of war, who drinks out of human skulls, in the banqueting-halls of hell, and in the company of those who have run a-muck through this world, and whose [5] ψυχη Ἀρειμανιος, as Plutarch terms it, had inspired them with the "contempt of death" and of humanity. The *Asians* bear, likewise, that name, which Asia received from the astrologer, (son of king Cotys) who founded Ilion. Ought I not to recognize the mystery of the Lamechidæ and their three worlds, in the three classes of beings whom the Scandinavian poets acknowledge, the Asi, the Alfi, and the Vani, the first being, (as I have said) from the smithy of Hell; in which Tirfing and the other enchanted swords were forged; the second, being spirits of the frugiferous earth, (ἀλφιτα, ἀλφειν, ἀλφησγης, ἀλφεσιβοιος) and, as the *terrestrial* dæmons

3 Acharya on the Jains, ix. As. Res. p. 259.
4 Cit. As. Res. ibid.
5 Erot. p. 758. Xylander.

were usually and for obvious reasons considered, spirits of subordinate power and dignity; and the third, being the depositaries of wisdom and learning, and the rivals of the Asi, inferiour however to the Sword's all-prevailing power? Those, whom the Jains call Asi, the Brahmen call Cshatri, which word appears to be Cush-Atri, and to contain the name of Cush their progenitor, coupled with another word upon which I will not here observe. They are also called Raja-Pootras, that is, *Sons of the King.*

The founder of castes was the son of the fourteenth Menu. Paganism in the East has (owing to its surviving so many ages later, and to other causes) run into such extravagance, and so far outlied the daring mendacity of Greece, that (however precious the facts) the numbers, distances, dates, and successions, are in general little worth scrutinizing, and will but poorly repay the labour. But this tradition is not vastly removed from the truth, for Nimrod was the son of Cush the *twelfth* patriarch; and if this will not satisfy us, it may be urged that Noah, having reigned two reigns, one in the old, and one in the new world, stood for two kings in the catalogues of theocracy, and also that, the Buddhists, and others of the church of Demogorgon, imagined a king of the world older than Uranus himself. Uranus was the deity, anthropomorphous in Adam, as Cronus or Saturnus was the same in Noah. But it was a secret, known to some even of the Greeks, that He and all things proceeded from a being called *the Anvil*, and meaning the Evil Spirit to whom "the artificers in brass and iron" were subservient,

Οὐρανὸ Ἀκμονιδεω[6] λασιος Κρονος ἀντιτετυκτο.

We might thus arrive at the very number, fourteen, if we thought such accuracy worth obtaining. And it certainly appears that Nimrod, although he was only the thirteenth

[6] Antimachus ap. Plut. Qu. Rom. p. 275. So Callimachus calls the revolving Heaven, περιδινηεντ' Ἀκμονιδην, ap. Etym. M. in Ἀκμων, et vide Simm. Rhod. Alam.

ruler of the world, was accounted to be either the fourteenth or the fifteenth, according as you understand inclusively or exclusively the calculation of [7] Dicæarchus, who said that, a king of Assyria, by name Chaldæus and the *fourteenth* in succession from Ninus, collected together the people since called Chaldæans, and founded Babylon upon the Euphrates. Thus much is plain, that no other man "*became* king over all mankind," besides Nimrod, who "*began to be mighty* upon the earth;" and as the Menus were themselves supreme over mankind, yet their son *became king*, but is not said to have been a Menu himself, it follows that we have here a description of that new thing, which Nimrod was, namely, *the Tyrant*, who succeeded and superseded the Patriarchs, but was not a Patriarch.

2. Gemscheed or Giam-Schid was a king of Persia whose name means the Goblet, or the Mirrour, of the Sun, the former of which [8] was the ship of Hercules, and the latter was the magical κατοπτρον of Perseus; and both unite in the flaming Prydwen, the ship-shield of Arthur. That was the sevenfold shield of Gian ben Gian, (*a Goblet or Mirrour, the son of the same*) king of the Genii. And those, who professed the Scythian war creed, certainly did, in their sorceries, identify the concavity of the shield with the cratera or cauldron of witchcraft,

> Ἀνδρες γαρ ἑπτα θηριοι λοχαγεται
> Ταυροσφαγηντες ἐς μελανδετον σακος
> Και θιγγανοντες χερσι ταυρειη φονη
> Ἀρην, Ἐνυω, και φιλαιματον Φοβον,
> Ὁρκωμοτησαν.

The mirrour of Perseus, also, was his shield, scutum speculi [8b] candore pellucidum, in the use of which Minerva had instructed him.

[7] Cit. Steph. Byz. in Χαλδαιοι.

[8] Stesichor. ap. Athen. xi. s. 38. Mimnerm. ib. s. 39. Pherecydes ibid. Apollod. *L.* 2. c. 5. p. 187.

[8b] Serv. in Æneid. vi. 289.

The Belt of Gemscheed is clearly the same with that of Orion or Hercules, and was a magical or astrological device invented by him, that he might have power over the dæmons, cingulum [9] fuit Gemschidi institutum, quo omnes dæmonas fugavit; fuit enim ex ejus cingulo et churâ, quod evacuata fuerint opera dæmonum. He was a Typhon, or spirit of the deluge, which the Arabs call *el typhoon*, and we read that "*water* [10] made Gemscheed the chief over many people, and gave him immense glory, and 100 horses, 1000 oxen, and 10,000 *hares*." He was, therefore, the great huntsman and warrener of the East, possessing in abundance that beast of chace, which Procyon, the dog of Orion, is represented pursuing in the spheres. He was (as we shall hereafter have occasion to notice) a most wonderful architect; and the city, which in greek is called Perse-polis, is called after him, in Persian, the Tucht-i-Gemsheed; from which, again, we may infer, that this fabulous king, unto whom the Persians attribute almost all the inventions of mankind, is the Perseus of the Greeks.

Gemscheed was the *fourth* [11] king of the Peishdadian, or Assyrian, line of the kings of Iran, but, as, in consequence of Cham's apostacy, "Scythism" [12] is justly said to "have flourished from the flood to the days of Serug," that line is counted from the flood; and Nimrod is the *fourth* from Noah inclusively. The Mahabadian line is nothing but the succession of antediluvian patriarchs. It is farther recorded in Persia, that the father of Gemscheed founded the cities of Babel or Babylon, and Niniveh; and, although the last mentioned assertion be not accurate, it is so far true, that all Nimrod's acts were done in his father's lifetime.

Of Gemscheed it is not only said, that he divided [13] men "en plusieurs etats et professions, mais qu'il les ait encore

[9] Sad-Der, Porta x. ed. Hyde.
[10] Zoroast. Jescht Aban. c. 7. cit. Zendavesta, 2. p. 9.
[11] Sir W. Jones Introd. to Life of Nader Shah, p. 40.
[12] Epiphanius, *L.* 1. p. 8. Paris, 1622.
[13] Saadi cit. Herbelot in *Giam-Schid.*

" distinguè par des habits et des coeffures differentes." The castes into which he divided them were four[14], the Kanoozeans or priests, the Nesarèans or Soldiers, the Nesoodees or Husbandmen, and Anochushees or Handicraftsmen. These four are otherwise named Asurin, Aretishtar, Wasterjush, and Hutochsha. The division by Gemscheed, again, is resolvable into the notion of the three worlds, and the word Asurin appears to be the same as that, *azure*, by which we call the firmament of heaven, and by which the Magians call their Seven Fires of the World. This, says Sir John Malcolm, merely implies the *natural* divisions of civilized society; but the authours, whom he adduces, all either affirm or imply the contrary.

3. Theseus, fabulous king of Athens, stands[15] eighth in our catalogue of the Mighty Hunters, in whose legends the life of Nimrod is shadowed out. This hero did, as we have seen, establish the empire of the city of Athens, by collecting all the Atticans together into what he termed a *pandemia*, and abolishing all mention of the country or its inhabitants, in order to resolve every thing into the city and it's free-men. That system actually prevailed in many of the Pelasgian communities, but it derives its origin from Nimrod, whose city, " the beginning of his kingdom," and whose asylum, are described in the story of Theseus, the rival of Bacchus, and ravisher of Venus[16] Ariadne. Theseus, it is pretended, divided his subjects into these three hæreditary[17] orders, the Eupatridæ or Nobles, the Geomori or landholders, and the demiurgi or handicraftsmen, the first of which three classes had cognizance of things sacred, and furnished the state with magistrates, and expounded law and religion to the other citizens.

[14] Malc. Hist. Pers. 1. p. 207, 8.
[15] Ante, p. 66.
[16] Plutarch, Thes. c. xix. s. 4.
[17] Plut. ib. c. xxiv.

It would be nauseous to repeat the comparison of these three castes, with those of the three Lamechidæ.

4. Ion was the [18] ninth of our mystic Hunters, the son of Xuth or Cuth, and great-grandson of Deucalion. He founded the Athenian state, in the form of a *tetrapolis*, " and the be- " ginning of his kingdom was *Babel, and Erech, and Accad,* " *and Calneh.*" He is identified (as we shall hereafter see) with Theseus, by circumstances of extraordinary minuteness. Ion, the lawgiver of Athens, separated [19] the people into four castes, γεωργοι, δημιεργοι, ἱεροποιοι, φυλακες, husbandmen, artificers, priests, and soldiers; which is, without any variation, the institute of Gemscheed.

5. Romulus, between whom and Theseus Plutarch drew a parallel, but whom it would be difficult to distinguish either from Theseus, or from the Cyrus of Herodotus, founded the empire of the City Roma by means of the Asylum; and he established in it [20] an order of patricians, another of knights, and the residue were common people.

6. Two persons were known under the name of Minos and the mythic title of Minotaurus, the former of whom is the Ταυρος Δρακοντος Πατηρ, and is said to have reigned for nine centuries in conversation with God,

Ἐννεωρος βασιλευε Διος μεγαλε ὀαρισυς,

in remembrance that " all the days of Noah were nine hundred and fifty years." But there was a second Minos, grandson of Corybas, by which latter name we have shewn that Ham is distinguished. This, no doubt, was the Minos, who established an hæreditary distinction between the husbandman and the soldier, and ordered διηρησθαι χωρις κατα [21] γενη την πολιν, και το μαχιμον ἑτερον ειναι, και το γεωργον.

[18] Antè, p. 67.
[19] Strabo, viii. p. 556.
[20] See Livy, *L.* 1. etc.
[21] Aristot. Polit. vii. c. 10.

7. Sesostris[22], of whom I have already treated, is said to have instituted the like; forbidding any man to relinquish the trade which his father had carried on, because he thought that such changes, if permitted, would open a door to (πλεονεξια) [23] presumptuous designs. Who he was, it is needless to repeat.

8. Soon after the establishment of the Macedonian dynasty in Asia, when a new source of information concerning the origins of human affairs was made accessible to the Greeks, Euhemerus published his account of Panchaia or Pangaia, meaning, (as I before said) *the Island of the Whole Earth.* It was an allegorical or mystical work intended to describe the Nimrodian kingdom of Babel, in the interamnian isle of Sennaar, and to unfold the origin of pagan idolatry, by showing that the gods were, in reality, men, who had obtained divine honours. Jupiter was, as he said, a king and a lawgiver, and was worshipped by the Panchaians as their chief god, under the name of Jupiter Triphylius, that is, *Jupiter of the Three Tribes.* In this country, we are told, the people were classed into three distinct orders[24], the Priests, the Husbandmen, and the Soldiers. And, although there were two other professions, the triad was not broken in upon, but was religiously observed, for the handicraftsmen were dependent upon the order of priests, and the shepherds upon that of soldiers.

From these considerations I think it will result, that the system of castes was an artifice borrowed by Nimrod from the antediluvian learning of the Nephilim, (which his detestable grandfather preserved) for the purpose of riveting the bonds of his theocratic tyranny, and promoting the superstitious

[22] Arist. Polit. vii. c. 10.

[23] These words are taken accurately, but from whence I have entirely forgotten.

[24] Diod. Sic. *L.* 5. c. 45.

illusions upon which it was founded. Conspicuous, in this division of men, is the order of soldiers, a creature of the *tyrannis* and unknown under the basilical sceptres. What may now be said in behalf of the necessary and honorable profession of arms, does not apply to the time of which we were speaking, because all wars were civil ones before the separation of the families and tribes of men; and the oppression of the people, which is now a days but an occasional abuse of a power embodied for their defence, was the only real purpose of incorporating, from father to son, the race of the men of blood.

IV. That the Cushim constituted the higher or governing class of mankind has been shewn in various ways; but principally from its appearing that the nations of the pure Scythian stock were those which had no positive castes or degrees, but were noble all alike. Of this line are all the Goths, Teutones, or Germanas, the Chinese, and most, if not all, of the Orientals professing Buddhism, and, above all, the Free *Scythians*, or those commonly so called. Mr. Faber makes out the Free Scythians (as distinguished from the nobility of the mixed nations) to be the same as the Royal Scythians; but this is a somewhat gross errour. For the Royal Scythians were but a single tribe of the Free, or Proper, Scythians, sprung from the *youngest* [25] son of Targitaus son of *Jove*; which youngest son was by name Colaxais or Scytha. The river Gerrhus separated the Scythæ Nomades from the Royal Scythæ, who were the lineal posterity of Nimrod the youngest son of Cush.

It has been [26] observed, that the word *Cush*, or at least many that plainly derive from it, denotes a priest, in six or seven languages of most remote and distinct countries. The supremacy of his family, and of his son Nimrod, at the time

[25] Herodotus iv. c. 5. c. 10.
[26] Faber O. P. I. vol. 3. p. 495.

of the first founding of the Babylonian kingdom, appears to me to be indicated in a passage of Isaiah[27], alluding to the destruction of Sidon by the Chaldees, or Shemite Nahoridæ, with whom the Scythians are contrasted as "inhabitants of "the desert" by reason of their habits of war, hunting, and pasturage. "Behold the land of the Chaldees! This people "were of no account. *The Assyrian* founded it for the in- "habitants of the desert; *they* raised the watch towers, *they* "set up the palaces thereof. This people" (the Chaldees) "has reduced her (Sidon) to a ruin." These Chaldees were the chief population of Babylonia Proper after the confusion of Babel, and were the most favoured subjects of the great Nebuchadnezzar. They were the posterity of Chesed the son of Nahor, and descendant of Heber, originally settled in a town of unknown situation called from them Ur of the Chaldees; and their dialect of Hebrew is used by Daniel and other canonical writers. The Chaldees are meant, as I believe by Pausanias[28], when he says, that the Babylonian Sibylla resided "among those Hebrews who are above (that is, *beyond*) Palæstine."

Cham, Cush, and Nimrod, were celebrated by the eastern worshippers of fire, under the name of Zoroaster. And I think I can scarcely err in referring to this topic, what I find in their religious book, *the Hundred Gates*. Zerduscht [29] a Deo quæsivit; Docendo aliquem τηv Pehlavi, quomodo erit, et cuinam laxabo habenas? Quem libet *de sobole tuâ* doceas, at si sapiens docuerit *alium*, ei peccatum imputabitur maximum.

It should however be observed, that some modification of the system in question prevailed even among Scythian peoples. Among those who had similar distinctions, Herodotus mentions

[27] Lowth's Isaiah, c. xxiii. *v.* 13. p. 57.
[28] Phoc. *L.* x. c. 12.
[29] Sad-der. Porta 100. ed. Hyde.

Θρηικας και Σκυθας, which latter word, in the greek of his day, exclusively means the Free Scythians. And we find the forms of it, likewise, among the Romans, who were a nation compounded of two races of Cushim, the Aborigins and the Pelasgi, and among the Greeks, who were Pelasgi by origin, mixed afterwards with other families of the line of Cham, from Canaan and Ægypt. The party by whose means the tyrannis was erected did not only consist of the aspiring family of Cush, but of all the volunteers who flocked to the Asylum and joined the adventurous banners of the hunter. In a system dictated by pride and superstition, these would not readily be admitted to an equality with those, whose divine birth gave them, as we shall see, the titles of *Heliadæ* and of *Gods*. Yet to invite them, with no offers of reward or privilege, would be absurd; and hence may have originated an order of Equites, being an intermediate rank conferred upon the refugees. Certain similitudes or methods of conformity were, also, delightful to the minds of men in those days, and were connected with their religion, which was itself a similitude or *mystery*. Nimrod, when he was compelled to go out from Babylonia, founded another *Tetrapolis*, that is, a triad of cities, depending upon one vast metropolis, in a form precisely answering to the original establishment in the plain of Shinar; although the principal circumstances, which gave rise to the first Tetrapolis, were, as it will be seen, no longer applicable. In like manner did he introduce, among the body of his own peculiar people, a system of degrees formally similar, though distinct in it's essence from that of the mixed tribes. These higher orders, not unlike those of our own country, were variable; and persons of inferior degree were elevated to them as occasion might require, without the existence of any incapacity or lasting disparagement. It is, rather, and to speak more truly, *the same* system as our own and that of all Europe within the ancient limits of the Carlovingian empire, or wheresoever the Gothic conquests extended themselves. For

the distinctions which Herodotus mentions among the Scythæ, are but that famous system called *Feudal*, which, under divers modifications, has flourished at all times among [30] the Teutonic nations. The Grecian historians, when they naturalized the legends of the East in their own country, under the name of *Theseus* (which signifies Deus Constitutor), could not but feel that what they related, concerning the institution of positive castes, had no real existence in Attica. And therefore they explained it, by adding that, when he divided the Athenians into eupatridæ, geomori, and demiurgi, he established them "*quasi equal*, the first however exceeding in dignity, "the second in usefulness, and the last in number." So, likewise the Romans referred their three bodies, of Senators or Patricii, Equites, and Plebs, to the laws of their fabulous founder. But whenever more senators were wanted, they were inscribed by the kings or consuls; and the knights were enrolled by the censors according to their property, corresponding in that respect with the geomori of Theseus.

In the history of Romulus, we perceive that the people is divided by him, not only into three orders of noble, equestrian, and plebeian, but also into three tribes, Ramnenses, Titienses, and Luceres; and we have seen that the three castes of the Panchaians were sacred to Jupiter of the three tribes; and we have carried back the origin of the whole matter to the families of the three brothers, Jabal, Jubal, and Tubal. It is therefore impossible to doubt, that the revival of this form of society, under Nimrod, had some relation to the three great families of men, descended from the three sons of Noah. The three [31] sons of Zoroaster were respectively the chiefs and patrons of three classes of men, the Athornès, or priests of Hormuzd, the husbandmen, and the soldiers; a statement, which is perfectly irrelevant to the

[30] See Pinkerton upon the Goths.

[31] Cosmogr. Pers. ap. du Perron, Zend. tom. 3. p. 419.

history of the fifth Zoroaster, who is vulgarly so called by way of excellence, and lived at the same time as Darius, and was, perhaps, his father Hystaspes, but clearly points to the institutions of Nimrod, the fourth of those Magian Fire-kings. The Abbot of Stadt declares, that, in the lifetime of Shem, mankind were divided into three classes, in liberos, in milites, in servos, liberos de Sem, milites de Japhet, servos [32] de Cham. This story is vastly perverted in its details, from a desire to adapt it to Noah's prophecy about Shem, Japhet, and Canaan. However, it is taken from authentic traditions of the same truth, which this chapter is intended to illustrate and confirm.

In what degree the division of castes was coextensive with that of tribes, or what sort of analogy it was, that subsisted between the natural and the factitious triad, is not easy to conjecture. But the superiour dignity of the tribe of Cham was a principle of the great apostacy, and the preeminence of the tribe of Cush over all the other Hammonidæ was the doctrine, by means of which Nimrod's tyrannical imposture was superadded to the original defection of the nations, who emigrated from Armenia. And thus much I think we may rely upon, that the dignity of king, or chief ruler, in each distinct part of the great union, was allotted to a family of the dominant tribe of Cush, Ἀναχτες, Anakim, or Rephaim, "giants, "*the sons of Anak, of the giants.*"

V. By taking notice of the difference, between the politic distinctions established in the free and noble communities, and the essential castes established in those, which Nimrod's usurpation had degraded, we are enabled to rid ourselves of the notion that Greece was anciently peopled by the sons of Japhet, who spoke a different language from that of their rulers. But this absurd notion is in effect contradicted by the very authour of the Origin of Pagan Idolatry, who maintains

[32] Albertus Abbas. Chron. p. 3. b. Wittemberg. 1608.

it; for he says, "In fact the Scuths, even previous to the "dispersion, must, on the principles of feudalism, have been so "generally intermixed with the other tribes, that such as were "Lords of Japhet would receive the language of Japhet, etc." In so much, that not a soul in the country, high or low, would have continued to speak in the language of the Hammonidæ. But we have no record of any other language having ever been written or spoken in Greece, and the old dialect of the Hammonian tongue remains in the country to this day, less corrupted than the Latin dialect is in Italy. I say, we have no record of any other. For the words ascribed by Homer *to the Gods*, are words of the same language, and relate to certain phrases in the most ancient, and probably antediluvian, dialect thereof, which the Cushim (the sole depositaries of religious and magical secrets) made use of. Those words are either the names of persons recorded in sacred histories, or of things made use of in augury and magic, such as are, Myrina, Briareus, Xanthus, Cymindis, and Moly. Moly was a plant employed for purposes of enchantment, which the priests used to deter the rest of the people from attempting to gather. The same remark will apply to the name by which *the Gods* called the Moon,

ἣν τε Σελήνην[33]
Ἀθάνατοι καλέουσιν, ἐπιχθόνιοι δέ τε Μήνην.

How can it be true that Greece was peopled with Iapetidæ, and yet, that there neither is, nor ever was, a language of that people spoken in the country? And this we are to credit, because a son of Japhet was called Javan, and a certain portion or sect of the Grecian people were called Iaones.

VI. If castes were introduced among a race who had for-

[33] Orpheus Fragm. p. 470. ed. Herman. Diod. Sic. 3. c. 56.

merly enjoyed equality, we should expect to find that the old days of liberty would be commemorated among men; and if Nimrod were the founder of this institution, that such commemoration would relate back to a period anterior to the age in which he lived.

And we do find it accordingly. For, at Rome a festival was held to commemorate the pristine equality of mankind; and this was not a positive equality, but one of Class, being that of the free man and the serf. This ceremony obtained at the feast of Saturn, and was said to have alluded to the equality of the human race in his days. But Saturnus was a title of Noah, and his [34] Golden Age was the period between the flood and the great schisms brought about by the sons of Ham, when mankind dwelt in peace under the shade of the Patriarchate. Και δια τουτο απανταχου [35] κρονος και ωδη και παιδια, και ισοτιμια πασι και δουλοις και ἐλευθεροις· ὠδεις γαρ ἐπ' ἐμου δουλος ἠν. Regni ejus tempora felicissima feruntur cum propter rerum copiam, tum etiam quod nondum quisquam Servitio vel Libertate discriminabatur[36]; quæ res intelligi potest, quod Saturnalibus tota servis licentia permittitur. Giamschid, the Goblet of the Sun, was a name of Noah, as well as of Nimrod, and the goblet in question is a symbol of the ark. The Arabs [37] relate the contests of Gemscheed with the tyrant Hurasp, *before the flood*, and the books of Zoroaster affirm[38], that in his reign there was neither heat, nor cold, nor old age, nor death, nor evil passions. The age in question was not only one of civil equality, but of uninterrupted peace, wherefore

34 Uranus and Gaya, Adam and Eve, presided over the Golden Age of the first world, which happy state was destroyed by Ophion and Eurynome, the old serpent, and Eve apostate; Saturn and Rhea, Noah and his Consort, over the second Golden Age; and that was destroyed by Jove, Ammon, or Cham.

35 Luc. Sat. c. 7.

36 Maer. *L.* 1. c. 7. et v. Justin. *L.* 43. c. 1.

37 Price Hist. Arab. p. 15.

38 Du Perron, Zend. tom. 2. p. 108.

[39] Saturnalibus bellum sumere nefas habitum. Cum Latiar [40], hoc est Latinarum solemne, concipitur, item diebus Saturnaliorum, sed et cum Mundus patet, nefas est prælium sumere; quia, nec Latinarum tempore, quo publicè quondam induciæ inter populum Romanum Latinosque firmatæ sunt, inchoari bellum decebat, nec Saturni festo, qui sine ullo tumultû bellico creditur imperâsse, etc. This notion was adopted into the Church, which proclaimed from time to time what was called the Peace of God, and a similar superstition had nearly crushed [41] the first efforts of the Asmonæans. A superstition it is; for God has no Peace for men at present, he has brought none into the world, but a sword, of which the last days of the Gentiles will witness the most awful ravages; of Peace, there is but the hope and the final promise. She is the Dove that sits at a [42] distance, in the clefts of the rock [43] and in the secret places of the stairs. After the re-establishment of Theocracy, "Nation shall not lift up the sword against nation; neither shall they learn war any more."

The same rites obtained in Greece, and especially at Athens;

> Maxuma pars Graiôm Saturno, et maxumè Athenæ,
> Conficiunt sacra, quæ Cronia esse iterantur ab illis [44];

and the poet adds that, there also, the master and slaves supped together, nay, that the masters waited on their slaves. Baton of Sinope [45] is reported to have said, that the Saturnalia were ἑορτη Ἑλληνικωτατη and were called in Thessaly *the Pelorian feast*. The like solemnities were had at Trœzen, and in Crete,

[39] Macr. c. 10.
[40] Ib. c. 16.
[41] V. 1. Macc. c. 2.
[42] Ps. 56.
[43] Cant. c. 2. v. 14.
[44] Acci Ann. ap. Macrob. 1. c. 7. Hesych. in voc. Κρονια.
[45] Cit. Athen. *L.* xiv. c. 45.

and they are traced even to [46] Babylon herself, where they were called Sacæa, that is, *the feast of freedom.*

The Grecian Saturnals were held in June or July; but those of the Romans on the 14th of the Kalends of January, or 17th of December, and lasted one week; ἑπτα [47] μεν ἡμερων ἡ πασα βασιλεια. Julius Cæsar [48] carried them back to the fifteenth, and is said to have increased the number of days from one to three, and the remaining days were not in strictness called Saturnalia but Sigillaria, from certain little human figures made of wax [49] and plaister which were given on those days. So says Macrobius; but the same writer observes that ancient opinion was in favour of their lasting a week, and cites, from a writer of Atellan comedies,

Olim expectata veniunt septem Saturnalia.

This is worthy of notice; as it seems to correspond with the old mystery of the Mundane Week. A poet (who, from his intimate connexion with Octavius Cæsar, and his share in bringing about the usurpation, must have had access to the archives of state) soon after the completion of the *seventh* century ab urbe conditâ, wrote as follows,

Ultima Cumæi venit jam carminis ætas—
Jam redit et Virgo, redeunt SATURNIA regna.

The Seventh day was appointed to Israel for their Saturnals, and was dedicated to Seatur or Saturn by our Gothic forefathers; and as that Sabbath is expressly referred to the seven days or periods of the Creation, probably the septem Saturnalia of the Romans have had the same import. For certainly the Romans, faithful to the theory of cyclic recurrence, gave to the Golden Age of Noah or Saturn certain attributes which be-

[46] Athen. *L.* xiv. c. 44.
[47] Lucian. Saturnal. c. 2.
[48] Macrob. 1. c. 10.
[49] *Arte fictili.* This seems to be the origin of the pellets of plaister which the modern Romans throw to each other, during the carnival.

longed only to that of Adam or Uranus, especially, the living upon spontaneous fruits without labour. The Seventh Year was given to Israël as a sabbath, to commemorate that very circumstance, namely, the holidays of the Earth, before the "ground was cursed," and in that year their HEBREW slaves [50] were set free. But, on the completion of seven times seven years, that which ensued was set apart for general rejoicing and repose, and to proclaim liberty [51] throughout ALL THE LAND. These commemorations were not alone to keep alive the remembrance of past blessings, but the hope of the future also, and to "preach the acceptable year of the Lord."

The Saturnals beginning on the 17th, and ending after the 23d, of December, seem nearly to coincide with the sports of Yule, in the course of which it was found expedient by the church to celebrate the Nativity of our Saviour; an event, the expectation of which, as we may infer from the Pollio of Virgil, was closely connected in the ideas of the heathens with the paradisaical reign of Saturn, and not without just reason, and ample warrant of Scripture to the same effect. The Κρονια δωρα [52] of the Greeks are our Christmas presents; and the Yule-dough [53], or little human images of paste, which our ancestors were wont to distribute on that occasion, are the same as the Oscilla, or Sigilla [54], after which the Saturnals were named Sigillaria, and which were symbols of Piacular Human Sacrifice. The God Yule or Ioul, or, at least, one of the first who bore that title, was Saturnus or Sat-uranus, the Sower from Heaven, in allusion to the tillage of the earth after Adam's departure from Paradise, and to that which took place in Noah's time after the whole earth had been laid waste by the flood; and also in allusion to the promised *Seed* of the

[50] Ex. xxi. *v.* 2.
[51] Lev. xxv. *v.* 10.
[52] Lucian. Cronosol. c. 15, 16.
[53] Brand, Pop. Ant. p. 180.
[54] Macrob. l. c. xi.

woman. To fetch his name from *Sowing*, in husbandry, might seem absurd, when the peculiar boast of his reign, as given to us by the poets, was the absence of that labour. It may be said that men lived either upon fruits and ἀκροδρυα, or upon spontaneous crops, in his time;

> Arbuteos fructus montanaque fraga legebant [55],
> Cornaque, et in duris hærentia mora rubetis,
> Et, quæ deciderant patulâ Jovis arbore, glandes;
> Mox etiam fruges tellus INARATA ferebat;

But that,

> Postquam Saturno tenebrosa in Tartara misso [56]
> Sub Jove mundus erat . . . . . .
> Semina tum PRIMUM longis Cerealia sulcis
> Obruta sunt.

That is to say, when the patriarch of the golden age was expelled, and Cain was born, the labours of tillage began, and the sweat of men became the price of their food. But Adam, we must remember, lived both in paradise and out of it; and he was certainly the first husbandman; as Noah was after the flood. The other meaning of *Saturnus* appears in the etymology preserved by Macrobius, and worded in the spirit of the ithyphallic apostacy in the tent, παρα την Σαθην [57], quæ membrum virile declarat. The title Satyrus was common enough in mythology, and corresponded with the notion upon which all the Gods or Demigods, Avatars, or Avantaras, were formed. The Satyrs were compounded of the human form and that of the obscene Ammonian Goat. We read in a curious tract of uncertain age [58], Saturni

[55] Ov. Met. *L.* 1. *v.* 104. v. Plat. Dial. Polit. vol. 6. p. 35. Bip.
[56] Ib. *v.* 123, etc.
[57] Macrob. *L.* 1. c. 8.
[58] Xenoph. de Æquiv. Antw. 1552. p. 8.

dicuntur familiarum nobilium regum qui urbes condiderunt senissimi. And this agrees well with the doctrine, that there were three Ninusses[59] at the head of the three Assyrian dynasties. Indeed, it may be doubted if the latter title did not belong to every Scythian king of Assyria at Niniveh, as one of similar import does to the rulers of Thibet; for the famous Sardanapalus, the LAST prince of the second dynasty, was so called by the poet Phœnix of Colophon,

> Ἀνηρ Νινος τις ἐγενετ' ὡς ἐγω κλυω[60],
> Ἀσσυριος, etc.

But certainly Annius of Viterbo, who published this tract, never thought of any such thing.

That Saturn was the first Ioul appears farther from this, that the Cronian feast of the Greeks was held in that month of the year which the Romans dedicated to

> Julius, a magno deductum nomen IULO.

The Latin poet, ignorant of Greek orthography, confuses the name with that of Ϝιλος, Whilus, or Ilus,

> Ilus erat dum res stetit Ilia regno.

It is not very clear why this month was selected, but I believe the College of Priests knew that the Quintile month was sacred to Yule. This month was the first of the year, with the Athenians, so that it would seem that the End and Renewal of time was generally chosen for the holiday of Yule or Saturn. As the Romans named the fifth month of their old year after Yule, so did our forefathers style the first day of August, the Yule of August[61], and Lamb-Mass; which is equivalent to Christmas.

[59] O. P. I. vol. iii. *L.* vi. c. 2.
[60] Ap. Athen. *L.* 12. c. 40.
[61] Brand. Pop. Ant. App. p. 403.

Janus who looked backwards and forwards, upon two cycles of time, and from whom the heathen gods were descended,

Jane pater, Jane tuens, Dive biceps, biformis,
O cate rerum sator, O principium Deorum!

is either a different name of Saturn, or it is a name of Uranus the patriarch of the first and true golden age. This ancient deity was worshipped as the King or Priest Yule, ὁ Καν-Ουλος [62], and Canace daughter of Aiholus or Æolus (i. e. Lord of the *Whole Earth*) was [63] ἡ Καν-Ουλια. The incestuous witch Canace, was the goddess Ceres Iulo, in whose honour the hymns called Uli, Iuli, and Calliuli, were sung,

Πλειστον 'Ουλον, 'Ουλον ἰει, 'Ιουλον ἰει [64].

'Ουλος [65] and it's cognate words have at least four significations, deadly or otherwise pernicious, dark or gloomy, soft, and the unknown signification; but I believe that death, or the state of the human spirit in Hades, is the radical idea of this word. The song above mentioned is the dirge of Proserpine, commemorating how the mother of mankind was removed by the king of terrours from the garden where she was "gather-"ing flowers, herself a fairer flower," and became subject, she and all her progeny, to the toils of agriculture, and afterwards to the penalty of death. The thick clouds of darkness that prevailed from the time of Noah's descent into the ark, which was not unreasonably regarded as a symbol of the descent into Hades, were called the Κατ-Ουλας [66], or Descent of Yule, and described to be a gloom like that of chaos, impenetrable to the rays of light. Through this palpable darkness the mystic ship Argo found her way.

[62] Lydus de Mensibus, Bibl. Alt. Lit. vol. 3. p. 32.
[63] Plutarch Parall. p. 312. Xylander.
[64] Athen. Deipn. xiv. s. 10. p. 240, 241. Argentorat.
[65] See Tzetz. Chiliad. xii. Hist. 444. *v.* 797, ets.
[66] Apoll. Rhod. iv. *v.* 1694.

The heathens celebrated the Yule or Cronia[67] "with jest "and folly, drinking, shouting, playing, diceing, naming kings, "feasting of slaves, singing naked, violent plaudits, and being "chucked head foremost into cold water with their faces "blacked." In these edifying sports we may discover our Christmas gambols, Mumming, Twelfth-night Kings, and Lords of Misrule. And it seems as if the rulers of the people, while they tolerated the yearly celebration of Nöetic freedom, rather encouraged the turning of it into all excess and disorder, so as to exhibit the ancient purity as an object of loathing and ridicule, rather than a delightful reminiscence coupled with hope. Not so the Divine Lawgiver when he instituted his jubilee.

VII. The highest castes, the military and sacerdotal, seem to have been reserved to the tribe in whom, as it was pretended, a divine right resided. This seems like most of the pagan institutes, to be a corruption of one that really came from God. Jehovah was called the God of Shem, and was said to dwell in his tents; whereby the priestly functions would seem to be given, in general words, to his posterity; as it afterwards was, in more strict terms, to the family of his remote descendant Aaron. Indeed, before that limitation of the general promise had taken place, another had by some means become known among men, that, by which it was confined to the offspring of Heber. For, when Abraham sojourned in the land of Canäan, there was, among the usurpers of that sacred territory, a Pentapolis, or league of five states (Hebrews[68], as I suppose, of the line of Joktan), who seem

[67] Luc. Sat. c. 2. ἐν Σατορναλιοις λελογκε βασιλευς. Arr. Diss. Epict. *L.* 1. c. 25. s. 8.

[68] Joktan was the younger brother of Peleg: now, it is written, "And "thine elder sister is Samaria; and thy younger sister is Sodom and her "daughters." Ez. c. xvi. *v.* 46. Of the two lines of Pelagian Hebrews, that of Ephraim-Joseph was elder than that of Judah: but Sodom and her four daughters, being of the blood of Joktan, were younger than either. The

to have joined the Rephaim of Basan, and other tribes of Cushim, in revolting against the Kings of Iran. It seems probable to me that they construed, or affected to construe, the promises made to "Shem, the father of all the sons of "Eber," in their own favour, and vindicated to themselves a right to that land which was set apart for the Lord's inheritance. No other way can I account for the very extraordinary name of Shem-Eber, King of Zeboiim. And this, at least, is certain, that they were not Canaanites, for "the *border*[69] of "Canaan was as thou goest unto Sodom and Gomorra." They were in the right, in resisting the claim of the kings of Iran, and upholding those of Shem and Heber; and to that (though their own claim was false) they perhaps owed the powerful assistance of Abraham and his allies. The same conviction, that Jehovah of Shem-Eber was to be born out of the Pentapolis of the Vale of Jordan, and the fear of its becoming entirely frustrate by the destruction thereof, was also the exciting cause to the incest of the children of Lot. This is more likely, than that they should have mistaken the deluge

garden of Eden has disappeared, and the place of its site is occupied by the lake of Van; and Sodom, with three of her dependent cities, was submerged in the Mare Mortuum, of which event, and not as drivellers have imagined of the Great Flood, Pliny speaks, saying, Joppe Phœnicum antiquior terrarum inundatione; and the Vale of Sodom is a type of the Garden of the Lord, Gen. c. xiii. *v.* 10. But Paradise shall be restored in the new earth after the millenium, Rev. c. xxii. *v.* 2: and so likewise, before that time, when the Lord comes to restore both Isräel and Judah, the cities of Sodom shall be recalled from the pit in which they are now submerged. Ezek. c. xvi. *v.* 53, 55, 61. The rebellious apostates who were swallowed up with Paradise in the Flood, the people of the four cities of Sodom, and the congregation of Corah, seem to be the body of those who never died, but went down ALIVE into Hades or the Pit, and were delivered into chains of darkness to be reserved unto judgment, Numb. xvi. *v.* 33. 2 Pet. c. ii. *v.* 4, 5, 6; and among these subterraneous communities there are no doubt many Christians, because Jesus preached to them when he went down into the Pit, 1 Pet. c. iii. *v.* 19, 20, and then were the words of the poet accomplished, "They that sit in the Land of the Shadow of Death, upon them hath the "light shined." Isai. c. ix. *v.* 2.

[69] Gen. c. x. *v.* 19.

of the vale of Siddim for an universal one, and entirely forgotten the oath which God had sworn by Iris and the Waters of Styx. To the issue of these illicit embraces were given the names Ammon and Moab, both of which are, I believe, divine appellations.

Afterwards the priesthood became heritable in the house of Levi, and the High-priesthood in that of Aaron. These were the sacerdotal caste to the nation of Jacob.

But God has promised that, when all the world is happily reunited under Theocratic sway, he will make the whole people of Israel be to the world, what the House of Levi was to that people, "a kingdom of Priests [70], and an holy nation;" and, for that end, saith, "I will sow them among the people, and they shall remember me in far countries." It seems indeed that this shall be as a compensation for their present scattered or disseminated condition; "Ye shall be named the "priests of the [71] Lord; men shall call you the ministers of our "God. Ye shall eat the riches of the Gentiles, and in their "glory shall ye boast yourselves. For your shame ye shall "receive double, and for confusion ye shall rejoice in their por-"tion. Therefore in their land ye shall possess the double. "Everlasting joy shall be unto you." And again, "Ye are "a chosen generation, a royal priesthood [72], an holy nation, a "peculiar people, that ye should show forth the praises of Him "who hath called you out of darkness into this marvellous "light."

So that we find that the False Messiah, in giving the priesthood to his own family, the house of Cush, and SOWING them among the people, did but follow the declared policy of the True, who has made the family in which he was born, the Priests of the world.

[70] Exod. c. xix. *v.* 6.
[71] Isai. lxi. vss. 6, 7. Lowth.
[72] 1 Peter, c. ii. *v.* 9.

VIII. To those who filled the sacerdotal office among the Israelites there appertained, as was most necessary, not only dignity, but emolument. "I have given the children of Levi "*all the tenth* in [73] Israel for an inheritance." And such was (in a theocracy) the best way of arranging that matter, because it was needful that they should enjoy a provision suitable to their office and profession, and yet that they should not be wedded to the earth and it's concerns, by the administration of private property. "Thou shalt have no inheritance in "their land, neither shalt thou have any part among them. "*I am* thy part and thine inheritance among the children of "Israel." This was a part of the Mosaic law, but, like very many, as I believe, of the institutions of the Israelites, it was a custom not unknown to the patriarchs; indeed, it is my conviction that the patriarchal church (that *of God* I mean, not the apostate patriarchs) was the same as the church of Israel, except only in so much as the latter was strictly circumscribed to one family, and as far as new regulations were introduced with a view to that separation. When Abraham had vanquished, by means evidently præternatural, the invaders of Palæstine, he received the eucharistic elements from the hands of a king and priest, (whose nature we need not here discuss) "and Abraham gave him *tithes* [74] of all," that is to say, of all the spoils he had taken from the enemy.

The traditions of the apostacy shew, that the system of paying a tenth for religious purposes, was not overlooked by it's wicked authours. The temple of Apollo at Delos used to receive tithe of the fruits of the soil, as Callimachus intimates,

> Ἀλλα τοι ἀμφιετεις δεκατηφοροι ἀιεν ἀπαρχαι[75]
> Πεμπονται.

And the tithe of Melchisedeck, that from the spoils of war,

73 Numb. xviii. *v.* 21.
74 Gen. xiv. *v.* 20.
75 Hym. Del. *v.* 278.

was offered upon great occasions. The golden tripod dedicated to Apollo at Delphi, after the battle of Platæa, was ἐκ των λαφυρων[76] δεκατη And the fabulous Camillus, after the alleged capture of the pretended city of Veii[77], is said to have consecrated one tenth to Apollo Pythius. This fable relates to the original wars, which took place at Babel, and the tribute paid by the Hyperborean virgins, at the shrine of Delos, is a legend of at least equal antiquity. Olen[78], in whose hymns those virgins were invoked, is represented to have been an Hyperborean, and the oldest of the poets who wrote in Greek, the first prophet of Apollo, and the inventour of hexameter verse ; and as to the Hyperboreans, Herodotus very justly doubts "if there be really any[79] such people as the Hyperboreans." These "golden-haired Arimaspians," as Callimachus terms them, lived each a thousand years, in an ideal paradise of everlasting peace[80], situated beyond the Riphæan mountains and underneath the luminous palace of Boreas their progenitour. They had ten monoculous kings, who are meant to signify the succession of antediluvian patriarchs, and their fortunate region, at the northern pole, is the garden of the Lord removed from sight, and (as it was imagined) either taken up to heaven, or carried down into Hades.

The principle of decimation being thus ancient, it is unlikely that Nimrod, in constituting a priestly and a military caste, both composed of families permanently excluded from productive occupations, should not have made use of this engine to enrich his followers. It may indeed be conjectured, that the tithe, or tax whatever it was, for supporting the men at arms, who in their turn supported his tyranny, was one great cause of the hatred which he incurred, and which ulti-

[76] Diod. Sic. xi. c. 33.
[77] Liv. v. c. 21. 23.
[78] Paus. ix. c. 27. s. 2. x. c. 5. s. 4.
[79] *L.* iv. c. 36.
[80] See Pherenicus ap. schol. Pindar. Olymp. 3. *v.* 28. etc.

mately deprived him of "Babel the beginning of his king-"dom." I have taken notice [81] already, that Zoroaster Zohauk was inspired by the devil, in the days of the tower of Babel, and introduced among men several pernicious inventions, which he passed off upon them for improvements; but, especially, he introduced the community of goods. But we must not suppose that he enacted a general equality, which should abolish the very names of rich and poor, setting them to eat like brethren from the same platter and drink from the same cup. The community in question was rather a privilege for himself and his retainers, to share in the produce of every man's land. For this reason, I suppose, that the seven Cyclopes were called [82] Gasterocheires and Encheirogasteres, in as much as they filled their bellies by force with the substance of their neighbours.

In several of the states, or colonies, of Greece, we meet with hæreditary families of the descendants of Nimrod, entrusted with the highest mysteries of religion. In the Pelasgian colony called Rome, (to which a future volume is, in great measure, devoted) the rites of Hercules belonged to the Pinarii,

Domus Herculei custos Pinaria sacri.

At Antioch in Syria the Macedonian kings established the lineal descendants [83] of Triptolemus, whom they brought from the mountains of Curdistan in Assyria, as priests and mystagogues in the worship of their ancestour. At Eleusin in Attica the mysteries were in the hands of the Eumolpidæ, descendants of the hero Eumolpus, who was born in Thrace, [84] and bred in Æthiopia, and at last became king of Thrace; but these also were Triptolemidæ, Triptolemus being the

[81] P. 108, above.
[82] Strabo. viii. p. 540.
[83] Strabo. p. 1066. Oxon.
[84] Apollod. *L.* 1. p. 369. Heyne.

[85] grandfather of Eumolpus. The oracle of the Pythian Apollo, at Delphi, was in the immediate keeping of a family called the Thracidæ [86], that is to say, the descendants of *Thrax*, or of *the Thracian*. Odrysus, the founder of the Thracian nation, was certainly a God of some celebrity, though we are very slenderly provided with information respecting him. Epiphanius, speaking of the time immediately following that of the patriarch Serug, in which Hellenism and it's various denominations were introduced at Babel, and the ancient Scythismus broken up, expresses himself thus; ἐπειτα δε Ἀκιναχην σεβοντες οἱ των Σκυθων Σαυρομαται, Ὀδρυσον τε των Θρακων προπατορα, ἐξ ὃ το [87] γενος καταγεται Φρυγων. Ὁθεν και Θρακες ἀπο τϑ Θηρας ἐπικλην, τϑ ἐν τῃ πυργοποιᾳ γεγενημενϑ, καλοῦνται. I presume we ought to read Θηρος,

(Τυφωνα θηρ', ὃς πασιν ἀντεσ-η θεοις,)

and it is clear, that Nimrod must be meant, by the Wild Beast who was born during the Tower-building. Orion constructed, in Sicily, the mole and temple of Pelorus, and Ulysses terms him Πελωριον Ὠριωνα. And I collect from a place in Theocritus, that the religious concerns of the Syracusans were managed by a college of people called the *Pelorians*;

Ὦ Βακχε, χαλκεον νιν ἀντ' ἀλαθινϑ [88]
Τιν ὠδ' ἀνεθηκαν
Τοι Συρακόσσαις ἐνιδρυνται Πελωρεῖς τα πολει.

The Oracle of Hammon was in the country of the *Marmaridæ*, and that name, being patronymic, seems to imply a

[85] Schol. in Œdip. Colon. 1051.
[86] Diod. Sic. Bibl. xvi. c. 24.
[87] Epiph. adv. Hæres. *L.* 1. p. 8. Paris. 1622.
[88] Theocr. Epigr. 17. *v.* 3.

lineal descent from Marmarus, who first invented sorcery [89] at Babylon. The priests of Venus at Paphos were Cinyradæ [90], descended from the father of Adonis.

IX. It remains to show by what means the brethren of Nimrod, although descended from the youngest of the three sons of Noah, became possessed of the highest dignity and upon what principles they were entitled to it. It was by a sort of primogeniture, their race or family being in a manner older than the world itself.

The Æthiopes [91] or Cushim relate, saith Diodorus of Sicily, that they are the first, in order of time, of all men; the first inventours, and the most acceptable celebratours, of religion and sacred rites. And they farther account for their origin, by supposing that the sun called them into life, by impregnating the moist earth. This cannot but remind us of the primæval men of Corinth, of whom Ovid sings,

> Tandem vipereis Ephyren Pirenida pennis
> Contigit. Hic ævo veteres mortalia primo
> Corpora vulgârunt pluvialibus edita fungis [92];

and yet more strongly of the Curetes,

> Te quoque, nunc adamas, quondam fidissime parvo [93],
> Celmi, Jovi, largoque satos Curetas ab imbre.

But these Curetes, seven in number, are the same as the seven Heliadæ or sons of the Sun. The Sun, after a deluge of rain, generated the Heliadæ [94] out of the wet mud. They invented *astrology*, the division of times and seasons, and the art of navigation; and the Ægyptians were indebted to them for all their astrological knowledge. Something has been

[89] Plin. Nat. Hist. *L.* xxx. c. 2.
[90] Tacit. Hist. 2. c. 3.
[91] Diod. Sic. 3. c. 2.
[92] Ov. Met. vii. 391.
[93] Ibid. iv. 281.
[94] Diod. Sic. v. c. 56. 57.

said of the twelve paladins of the year, and of other heroes to whom the days and weeks were dedicated; but the number *seven*, into which the house of Cush was divided, has relation to the division of space, not of time, in the world, and to the seven heavens or planetary spheres, of which the Solar is the most illustrious. Those sons of Cush, to whom the honour of founding separate nations or tribes was in the first instance conceded, were only six—"The [95] sons of Cush, Seba, and "Havila, and Sabtah, and Raamah, and Sabtechah . . . And "Cush begat Nimrod." But these six were amplified into seven, by dividing the great tribe of Raamah into two parts, as that of Joseph was divided into Ephraim and Manasseh; wherefore it is said, "and the sons of Raamah, Sheba, and Dedan." As it may be thought that the division of Raamah was casual, and unconnected with any such purpose as I speak of, I will demonstrate that it was intentional, and related to the number seven. Keturah the second wife of Abraham had, like Cush, *six sons* who were heads of tribes, "she bare Zimran, and "Jokshan; and Medan, and Midian, and Ishbak, and Shuah," and, strange to say, *her* children are also multiplied into seven, by dividing one of them, according to the names of two of his sons; but, strangest of all, *their* names also are *Sheba and Dedan*, "and the sons of Jokshan, Sheba [96], and Dedan!" If these particulars are to be deemed fortuitous, intention can never again be inferred from the coincidence of circumstances. The truth is, that Keturah, a pagan, imitated the greatest of human families, and made a septimal division of her own; and in so doing she borrowed the very same names. Midian was so famous a name in Cush's family, that it is almost equivalent to Æthiopia or Cushan [97], "I saw the tents of "Cushan in affliction, the curtains of the land of Midian did "tremble;" and that name Keturah selected for one of her

[95] Gen. c. x. *v.* 7.
[96] 1 Chron. c. 1. *v.* 32.
[97] Habak. c. 3. *v.* 7. and see Exod. c. 2. *v.* 15. Numb. c. 12. *v.* 1.

sons [98], the ancestour, I presume, of those people whom Gideon subdued. Boasting of her seven sons, she compared them in this pointed way to the family who were called the *Gods*, who had been the rulers and nobles of the whole earth, and who to that day were worshipped among the nations. In treating of Castes, I have already observed that the honours assumed to themselves by the Cushim, or at least the sacerdotal part of them, are promised to the Abrahamidæ; and it was the knowledge of this, that raised the mistaken pride of Abraham's wife. One of her neighbours and cotemporaries was turned into a rock, while she was bewailing the fate of her friends in Sodom, and certainly it is not impossible, that these events, distinct in themselves, but nearly agreeing in time and place, may have coalesced into the fable of the vainglorious Niobe and her seven sons.

It is said that Cham [99] lay with his wife in the ark, contrary to the rule of abstinence prescribed by Noah to his family, during that time of mourning, and that she brought forth Canaan during the flood. But this narrative, which is not devoid of foundation, is totally absurd, as it has been related by some, of Canaan, the youngest of the sons of Cham, and cannot, by possibility, relate to any other than Cush his eldest son. And the learned Postel [100] has well explained both the fact, and the moral and political bearings of it, in his treatise upon the new star which was discovered in 1572, in Cassiopeia's chair. "Impius Chamus, et patris et fratrum et "Dei contemptor, intra arcam diluvii cum uxore rem ha- "buisse proditur a *secretioris theologiæ scriptoribus*, ut hâc "fraude primogenituræ jus *quoad sacerdotium et regnum* filio "suo ex nefario illo concubitu nascituro astrueret." The Orphic [101] poems described Oceanus the Titan, deliberating whether he should expose the nakedness of his own father,

[98] Gen. c. 25. *v.* 2. Judg. c. 8. *v.* 28.

[99] Rabbi Solomon Ephraim, cit. J. H. Heidegger, Hist. Sacr. Patriarch. tom. 1. p. 627. Amst. 1688.

[100] De novâ stellâ, p. 1.

[101] Orph. Fragm. p. 468. Herman.

and quarrelling with his brothers; and the same poems spoke of him, as the first person who ever celebrated the nuptial rights,

Ὠκεανος πρωτος καλλιῤῥοϑ ἠρξε γαμοιο [102],
Ὃς ῥα κασιγνητην ὁμομητορα Τηθυν ὀπυιεν.

The same allusion is contained in the hymenæal cry of the Romans, *Thalassio! Thalassio!* Homer informs us that *the Gods* were the issue of the wedding of Oceanus,

Ὠκεανον τε Θεων [103] γενεσιν και μητερα Τηθυν.

Propertius, insisting upon the uninterrupted practice of fornication, divides time into three periods, the reign of Saturn, the universal flood, and the time after the flood, and expressly avers that this sin was committed even during the flood;

Hic mos Saturno regna tenente fuit [104],
Et quum Deucalionis aquæ fluxere per orbem,
Et post antiquas Deucalionis aquas.

But, as we read in Lucian's Dea Syria, that Deucalion was a Scythian, in whose time all the human race were drowned, except himself and his family, who were saved in a great ark [105], λαρνακι μεγαλῃ, την ἀυτος ἐχε, it follows, that the fornication in question must have been committed in his ark; and the testimony of Propertius becomes specific to our purpose. Deucalion (I say) was a Scythian, and Scythism (which derives it's name from Cuth the son of Cham) is said to have flourished from the time *of the flood* to that of the tower-building; which are additional circumstances indicating that the birth of that patriarch bears date from the deluge, and confirming what Postel says, that the apostacy of Cham (afterwards called Scythism) was materially connected with

[102] Ap. Plat. Cratyl. p. 268. Bipont.
[103] Iliad. xiv. 202.
[104] Prop. 2. El. 32. *v.* 52.
[105] Lucian. D. S. vol. ix. p. 94. Bipont.

the circumstance of his birth. But of the Scythians[106] we read the same thing, as we do of the Æthiopians, that they were the first of men who emerged from the chaotic elements of fire and water, and although the people of Ægypt did, at one time, affect to dispute it with them, superatis Ægyptiis, antiquiores semper Scythæ visi. Cush, therefore, being engendered in the midst of the waters of the abyss, in that wonderful period of gloom and terrour intervening between the antediluvian world and the present system of human affairs, might well be esteemed to be as old or older than the world, the first of men, or rather the last of the Titanes. But though he was begotten in the ark, and was alive in his mother's womb before the family of Noah had emerged from that receptacle, it would seem to be untrue, that he was *born* in it; because it is written that "Noah the *eighth* person" was preserved in the ark, whereas he would have been the ninth, had his grandson been born.

The deluge was a period of profound darkness, the Catoulas, during which the Lord "made darkness his secret place, and "his pavilion[107] round about him was dark waters and thick "clouds of the skies," and which was only illumined by his lightnings and coals of fire; but the Sun was, for one entire year, obscured in the heavens, and indeed was fabled to have descended from heaven, in order to sail in a magic vessel through the Ocean, into the abyss of Night;

Ἅλιος δ' Ὑπεριονίδας δεπας ἐγκατεβαινε χρυσεον[108]
Ὀφρα δι' Ὠκεανοιο περασας
Ἀφικηθ' ἱερας ποτι βενθεα Νυκτος ἐρεμνας.

This is an account of the great voyage of the Argo or Ark through thick darkness, and the sun is described as sailing *towards* the darkness; but in his natural alternation of day and night, the goblet was the vessell in which he slept, and

[106] Justin. *L.* 2. c. 1.
[107] Psalm xviii. *v.* 11.
[108] Stesichori Fragm. p. xiv.

reposed himself from the labours of the day, plying eastward through the ocean, from the Hesperides, *towards* Æthiopia and the Land of the Morning; where he found his flaming chariot ready for the next day's toil;

Τον μεν γαρ δια κυμα φερει πολυηρατος ἑυνη [109]
Κοιλη . . . . ὁφρ' 'Ηως 'Ηριγενεια μολῃ.
'Ενθ' ἐπεβη ἑτερων ὀχεων 'Υπεριονος υἱος.

Sol Oceani filius, saith [110] Pliny; and Moses of Chorene speaks of the three gods, Vulcanum, *Solem*, ac Saturnum, qui sunt Chamus [111], *Cusus*, ac Nebrothus.

Cush was called *the Sun*, and his posterity the Heliadæ, because his birth took place at the time of the Sun's reappearing, and irradiating the prismatic spectre in the skies, presently after the egression of Noah from the ark. The name of Hyper-Ion, his father, has been vulgarly derived from ὑπερ and ἐιμι, *going on high*, but to this, there seem to me to be at least three insuperable objections. It would increase in the genitive as other nouns of the participle form do, Creon, Creontis, Eurymedon, Eurymedontis; and having a short vowel produced, it would only be used in the oblique and increasing cases, (as we find ἀνεμοεντα, ἀμαθοεντα, ἀπονεεσθαι, but never ἀνεμοεις, ἀμαθοεις, ἀπονεειν,) whereas the Homeric poets used to end their lines [112] ἡλεκτωρ 'Υπεριων: and lastly, Hyperion is as often used as a name for the father of the Sun, as for the Sun himself, whereas the signification *revolving on high* is applicable only to the Sun himself. But Hyper-Ion is the Cœlestial-Dove, whose return with the olive branch took place immediately before the landing of the patriarchs, and announced both the blessed reappearance of the Sun in heaven, and the birth of the father of the Æthiopians and king of the earth. The dove Pleione, mother of the seven

[109] Mimnermus, cit. Athen. xi. c. 5. s. 39.
[110] *L.* vii. c. 57.
[111] Hist. Armen. l. c. 6. p. 15.
[112] Iliad. xix. 398. Hym. Apoll. 369. Hym. in Solem. 4.

doves called Peleiades, was the offspring of the famous marriage of Oceanus and Tethys;

Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, quà patet, ambit aquis.
Hinc sata, Pleione cum cœlifero Atlante [113]
Jungitur, ut fama est, Pleïadasque parit.

The restoration of light to the sons of Noah was unlike the creation of the world, when "the *evening* and the morning "were the fourth day," and the light of the moon was seen before that of the sun; but the orb of day shone forth upon the earth and upon the rainbow. On that day Cush was born; and therefore it was not idly, nor without a meaning, that the Assyrian Curds, or *Arcades*, of the Peloponnesus, the companions of Hercules in all his wars, οἱ ἀει [114] συστρατευοντες, boasted themselves to be προσεληνοι, a people older than the moon and the stars;

Arcades huic veteres, *astris lunâque priores* [115],
Agmina fida datis.

Because their progenitour was really born, several hours before the moon or the stars had begun to shine.

The proseleni were called after one Arcas their founder,

Orta prior Lunâ (de se si creditur ipsi)[116]
A magno tellus Arcade nomen habet;

but Arcas was the son of the personage called Jupiter, and of Callisto or the Great Bear, who is the vessell in which Noah sailed with his seven companions the Triones, and which alone was unsubmerged in the Oceanus,

Οιη δ' ἀμμορος ἐστι λοετρων Ὠκεανοιο.

[113] Ovid. Fast. 5. *v.* 81.
[114] Diod. Sic. iv. c. 36.
[115] Stat. Theb. *L.* iv. *v.* 275.
[116] Ovid. Fast. 1. 469.

There are many instances of Cush being either identified with the Sun, or described as the son of the Sun. Orus Apollo was king of Ægypt, or, as Pliny more justly saith, of Assyria, and he was the predecessour of the great conquerour and tyrant Sesostris; but the Platonist Damascius[117] relates in his Origins, from out of some Phœnician books, that in the beginning there existed light and darkness, and that afterwards there was a mixture of the two confounded together, and called *ulomus*, which was first opened and cleared up by "the opener Chus-Orus." Old Æetes, who was king of the Scythians in the days of the Argonauts, had the Sun for his father, and was crowned with rays of fire,

> Ἀμφι δε δι ϛεφανη κεφαλην ἐχε θυσσανοεσσα[118]
> Ἀκτισι φλογεαις.

The illfated Phaethon was the son of a Titan, who was king of eastern[119] Æthiopia, and resided at a place called Aurora or the City of the Morning. But he was reputed to be the son of the Sun, and having taken into his own hands the reins of his father's cœlestial government, he ruined both himself and the world. The chariot of the Sun, driven with mad præcipitation by the young prince of the Cushim, is the tyranny of Nimrod, succeeding to the sober government of Cush.

Perdiccas the huntsman, of whom we have said somewhat already, and must say more hereafter, usurped the crown, or rather claimed it for his own, in right of the *rays of the Sun* which the preceding king had given to him. It seems, therefore, that *they were his* to give.

Tithonus, of immense longevity, was king of *Assyria* at the time of the Trojan war, and the husband of Aurora, who bore to him that hero, giant, and God, who led the Cushim or

[117] Ap. Wolf Anecd. Gr. 3. p. 260.
[118] Orph. Arg. 816.
[119] Strabo. *L.* 1. p. 49. Ovid. Met. *L.* 1. *v.* 778.

Æthiopes into battle, and whose image was vocal to the rays of the rising Sun. The name of Tithonus or [120] Tithon, is closely connected with that of his consort Tito,

Τοφρα δ' ανισχωσα Βοσσον λοφον ἐγρετο Τιτω [121],

and is radically the same as *Titan*, a name peculiarly applied to the Sun. And that peculiar application arises from Cush being the last of the Titanes or antediluvian giants, or rather from his being improperly numbered with them, having received his existence, and his life in the womb, *after* the old race of men had been swallowed up

ἐς 'Ωκεανον τε και ἐς Τιτηνιδα Τηθυν,

but *before* "the tops of the mountains were seen." If Nimrod be in some instances termed "the latest of the Titans," it is upon another principle, and as being the magnum Jovis incrementum and the identical same person as Jove or Cham, (who was the last or youngest of the *real* Titanes,) reappearing in another body or temple of the flesh. This is the secret of the Curdish satanists, who venerate the two Chams, Cham ibn Noah [122] and Cham ibn Cusch, and the meaning of Bacchus, in his supplication to Proserpine for assistance against the anti-bacchic tyrant,

παυσον ἀπειλην
Γηγενεος Πενθηος, ἐπει δυσμηχανος Ηρη
'Οψιγονον Τιτηνα νεῳ θωρηξε Λυαιῳ.

Cinyras was king [123] of Assyria, in the time of the [124] Trojan war, and his old age was so great as could only be compared with [125] that of Tithonus, and Aoa or the goddess of the

[120] Johan. Antioch. p. 161.
[121] Callim. Fr. ccvi. Ernesti, p. 517.
[122] Niebuhr Voyage en Arabie, 2. p. 359.
[123] See above, p. 68. n. 159.
[124] Homeri Interpolator. Iliad. xi. *v.* 20.
[125] Suidas in vocabulo.

Morning produced, from his embraces, the hunter Aous, which means the Son of the Morning. But Cinyras was by one account the *son* [126] of Apollo, and by others [127] *his rival.*

Cush fuit rex territorii Babel, et residebat in Erac, saith [128] Tabari the Persian historian. And he was also a God and worshipped by the name of Belus; Cush Belus [129] dictus (apud Persas) propter pietatem, benignitatem, et sanctitatem, quasi Deus. Persæ eum in numerum Deorum, retulerunt. The same title belonged also to Noah or Saturn, his grandfather, and to the greatest of the false deities, to his father Jove, whose temple and tower he erected in defiance of God; and it was also applied to Nimrod his son; multi Nebrothen, qui est [130] Belus, Æthiopem fuisse scripserunt. And there is yet another title, supremely venerated by the children of the *first apostacy*, which was shared by old Cush with his more illustrious father and son, and which caused (as the reader will see) some of the adventures of both these latter to be mixed up with his own. "Primogenitus verò Cham, Chus. "Hic fuit totius artis magicæ, imbuente diabolo, et primus "idololatriæ adinventor. Hic primus statunculam adorandam "diaboli instigatione constituit, qui et stellas, et ignem, de "cœlo cadere, falsâ virtute hominibus ostendebat. Hic ad "Persas transiit. Hunc Persæ vocitavere *Zoroastrem* [131], id "est, viventem stellam. Ab hoc etiam ignem adorare con-"sueti, ipsum divinitus igne consumptum ut Deum colunt." The name of Cush or Chus signifies (if I am not misinformed) a substance essentially igneous and luminous, but smouldering and by some means obscured; and that will account for it's having these two interpretations [132], *heat* and *blackness.*

[126] Hesychius in vocab.
[127] Suidas, ibid.
[128] Hyde de Vet. Pers. Rel. c. 2. p. 40.
[129] Tabari, ibid.
[130] Mos. Choren. Hist. Arm. *L.* 1. p. 13.
[131] Greg. Turon. Hist. *L.* 1. c. 5. p. 5. ed. Paris, 1610.
[132] Oliver Script. Lex. in vocabulo.

Moses of Chorene [133] expressly says that *Chus* means *the Sun*, while Origen [134] assures us, that Χους . . . . . σημαινει σκοτωσιν, that is, *obscuration*. Eupolemus [135], a Greek historian, who wrote concerning the Assyrians and the Jews, related, that Belus Cronus begot Belus Cham, of whom Chanaan was the son, τετε δε και Χουν υἱον γενεσθαι, ὁν ὑπο των Ἑλληνων λεγεσθαι Ἀσβολον, πατερα δε Αἰθιοπων. But *asbolus* is a greek word for a fire that smoulders, and emits smoke instead of flame. The meaning of all this is, that when the Sun no longer shone in the heavens, and "became [136] black as "sackcloth of hair," he was supposed to have descended into the womb of the mother of Cush, and, when the period of darkness was complete, to have reappeared in the double form of the infant son of Cham and of the glorious luminary on high. But it was well and justly distinguished, that, although there was darkness on the face of the deep, it was not like the darkness in the beginning, but one of intense heat, and illuminated from time to time with lurid fires proceeding from ignited matter, and lightnings. For, at the time "when the "channels [137] of waters were seen, and the foundations of the "world were discovered, at the rebuke of the Lord," at that time, I say, "there went up a smoke out of his nostrils, and "fire out of his mouth devoured; coals were kindled by it." He "touched the mountains and they smoked," and although the ELEMENTS did not "melt with the fervent heat," as in the last ecpyrosis, many compound substances were transfigured by it's intensity. The deep blackness of complexion, which a great and celebrated portion of the Cushim, those of Meroe, contracted, under the influence of an African climate, served to keep alive in people's imaginations the complex idea,

[133] Hist. Armen. *L.* 1. c. 8. p. 20.

[134] Orig. in Genes. vol. 2. p. 28. Paris. 1733.

[135] Cit. Euseb. Præp. Evang. *L.* ix. p. 245. ed. 1544. p. 60. b. vers. latin. Geo. Trapez.

[136] Revel. vi. *v.* 12.

[137] Psalm. xviii. *v.* 8. *v.* 15.

which is contained in the names of Chus and Asbolus; and led the poets of ages comparatively recent, to obscure in like manner the tint of the beautiful Orientals, and to paint the Son of the Morning in colours befitting a Son of Night,

Eoas acies et *nigri* Memnonis arma.

The Titanes, or people before the flood, over whom Saturn and his wife reigned, while Jupiter was still a youth,

Οἱ δε τεως μακαρεσσι θεοις Τιτησιν ανασσον[138],

and from some of whom we are all of us, in the last resort, descended,

Τιτηνες, Γαιης τε και Ουρανου αγλαα τεκνα[139],
Ημετερων προγονοι πατερων,

were *Sons of the Earth*. This was said in two ways. They were the Adamidæ, and Adam was literally a son of the Earth; he had no mother save "the[140] dust of the ground." When God had resolved upon creating him[141], He sent the angel Sabrail to bring him some clay, but *the Earth*, discovering his purpose, piteously implored him not to take it, because she foresaw that the multitude of Adam's children, and their crimes, and God's judgments upon them, would occasion her much suffering. Sabrail, relenting, returned with this answer. God sent Michael and Asraphil upon the same errand, but they also took pity and yielded to the prayers of the universal mother. Then Azrail declared, that he would regard nothing but the commandment of God, and he brought the clay from Mecca, from the very spot where the house of God now stands. The Titanes were also Sons of the Earth, by reason of their devotion to the abominations of

[138] Apoll. Rhod. 1. 507.
[139] Orph. Hym. Titan. *v.* 1, 2.
[140] Genes. 2. *v.* 7.
[141] Abul Gazi Bayadur Khan, Hist. Geneal. Tatar. pt. 1. c. 1. p. 13, 14.

Cain, "a servant of the earth," and of the Evil Spirit, who was "a murderer from the beginning." Their hearts were set upon the "Prince of this world," and upon the kingdom of this world, which passes away; although to them, it was slow in passing, and their great length of days set at a distance the fear of retribution, and even encouraged in their minds the hope of immortality. They accordingly tilled the earth, and built cities, and accumulated possessions, which the indignation of Heaven at last swept away. But it seems that Abel, and the children of Seth (in their uncorrupted state) were contented, like the Rechabites, with such occupations as would yield a subsistence, and yet were consistent with the condition of pilgrims and mere sojourners in the land. The pursuits of Horticulture, the pruning knife and the spade, were the amount of patriarchal husbandry, in those righteous communities, wherein every man dwelt under his own vine and his own fig tree. The priest and Levite had his vine and his fig, but he had no *inheritance in the land.* The plough, by means of which a single rich man raises the food of many, and sells it again for money, belongs to Cain, and, in fable, to Iasion, to Habides, and the bloody Triptolemus, and to the horrible mysteries of Ceres, and of Proserpine the devil's bride; and not to the earliest and happiest days of theocracy.

Those who, after the flood, descended from Cham and Cush, the last remnants of the Titanes, were also Gegenees, that is to say, Sons of the Earth; not in the same literal sense, because the father of the renovated world was not made out of clay, but naturally begotten. They were, however, in the metaphorical sense, *earth-born,* by reason of their relapsing into the sins of the Cainites, and apostatising from God, and descending, under the conduct of Cush, from the vineyards of the great father, into the arable plains of Sennaar, and amassing wealth, and building a city, and a tower, and uniting themselves in defiance of their maker.

But where the likenesses of things were imperfect in themselves, the heathens affected to make them complete, in pur-

suance of their false doctrine of the eternity of the world, and its destruction and reproduction in similar and corresponding cycles. And the Cushim being sprung from a man, who issued from his mother's womb, shortly after the earth had emerged from the ocean, did on that account style themselves Sons of the Earth, engendered by the rays of the sun out of the wet ground. This was expressed by the word αὐτοχθονες, which is applied to the [142] Æthiopians of Africa, to the [143] Indi, by which name the ancients generally understood an Æthiopian people, to the [144] Sicani, and to the [145] Pelasgi of Athens. The word came in process of time to be understood, for people who never migrated, and sprang originally from the soil which they inhabited, but its real meaning is, that they came of the earth-born or giant brood. This idea was represented under the form of animals, which nestle in the earth, and seem to spring from it. The grasshopper or locust is such a creature. Tithonus, the father of Memnon, was symbolized as [146] a grasshopper; and the Athenian Autochthones, who came of his race, used to wear golden grasshoppers [147] in their hair, for a badge of their terrene extraction, and sometimes even denominated themselves *Tettiges*, that is, grasshoppers. Indeed the Pelasgi in general, at a period older than any prosaic history, were distinguished by the poët Homer from all their confederates, by the title of divine or godlike, διϝοι Πελασγοι. And mythology relates concerning them, that the subjects of Æacus, or of [148] Peleus his son, having all perished by a dreadful plague, during a period of [149] præter-

[142] Diod. Sic. 3. c. 2.
[143] Id. 2. c. 38.
[144] Id. 5. c. 6.
[145] Isocr. Paneg. p. 268. 437. ed. Lange.
[146] Hellanicus, ap. Schol. Hom. Iliad. 3. *v.* 151.
[147] Thucyd. Hist. *L.* 1. c. 6. p. 18. Baver.
[148] Lycophr. *v.* 175...180.
[149] Ovid. Met. vii. *v.* 528.

natural darkness, and the hero being left in solitude, Jupiter transformed *a nest of ants* into men, and they became his new subjects, the ferocious *Myrmidones* or ant-like men. Here, again, we have the Gegenees and Autochthones. We read that one Teucer, son of Scamander, was ordered by an oracle to settle in that country, in which the sons of the earth should attack him, ὅπῃ ἀν δι [150] γ η γ ε ν ε ι ς ἐπιθωνται ἀυτοις, and when he landed in Troas a number of mice invaded his camp and gnawed the thongs of his men's shields and their bow-strings, in observance whereof he established himself in that country, and founded Sminthium and the temple of Apollo Smintheus; *sminthus* signifying *a mouse*. The mice in that country were sacred to Apollo, and his statue had a mouse engraved at it's feet. This allegory is as ancient as Callinus, the first poet who ever writ pentameter verse. And what is it, but a plain intimation, that the Τρωες ὑπερθυμοι, or Teucrians, (which I take for the same Scythian name that we now call *Turks*) whose constant protectour Apollo was, were of the overweening race of the earth-born giants? Nor could we, indeed, suppose it otherwise, seeing that Tithonus the Assyrian was father of the grasshoppers or autochthones, and was also himself the son of Laomedon king of Troy. As the autochthones were erroneously supposed to spring from the earth in their own respective countries, so do I conceive, that the nation of Cushim, called by Herodotus the Macrobii Æthiopes, were falsely supposed, by those from whom he got his information, to be named on account [151] of their living 120 years; though such an age was probably not uncommon among people of their simple manners and diet. The epithet is equivalent to *divine*, or *descended from the Dii Titanes*, to whom immense longevity was sometimes attributed, in stead of immortality, as for instance by Æschylus,

[150] Strabo. xiii. p. 870. Oxon. Callinus cit. ib. Schol. Hom. Iliad, 1. *v.* 38. Lycophr. *v.* 1305. Tzetz. ibid.

[151] Herod. iii. c. 23.

ἐχθρον ἐικασμα βροτοις τε και
Δαροβιοισι θεοισι[152].

I may prove that such is the meaning of the name, by the following passage which Athenæus cites, concerning the same people as Herodotus his Macrobians, and even concerning the same custom of theirs which Herodotus describes. "Many "nations have been used to select the handsomest men to "be their kings; and, even to this day, those Æthiopians, "who are called the Immortals, οἱ Ἀθανατοι καλεμε-"νοι Αἰθιοπες, do the same, as [153] Bion testifies in his Æthi-"opics." The noblest by birth, and most virtuous, of the Thracian tribes, saith Herodotus, were the Goths, or *Immortalists*[154], Γεται οἱ ἀθανατιζοντες. They were however, in spite of their many virtues, a most bloody and audacious race. They despised all gods, but their own god, Zamolxis, or Zalmoxis, otherwise called Gebeleizis. The great historian justly [155] discredits that idle tale, of Zamolxis being a Greek slave from Samos. Zamolxis and Acinaces are mentioned together by Anacharsis, in Lucian's [156] *Scytha*, as the πατρωοι θεοι of the Scythians. But he seems to me to be the same deity, whom the Scythic nations used to worship under the name of Acinaces, and in the form sometimes of a scimitar, and sometimes of a spear. The Getæ were in the habit of sending, every fifth year, a messenger to Zamolxis, concerning their affairs, which they did in this way; they planted three spears in the ground, and, raising their embassadour aloft, they flung him down with force upon the points of them. If he was transfixed with a mortal wound, the embassy was thought to be acceptable to Zamolxis; but if not, the messenger was supposed to be an unworthy one, and a

[152] Sept. adv. Theb. 526.

[153] Cit. Athen. xiii. c. 2. s. 20. vol. 5. p. 44. Schweigh.

[154] Herod. iv. c. 93.

[155] Ibid. c. 96.

[156] Scytha, seu Hospes, c. 4. vol. iv. p. 150. Bipont.

better one was dispatched to the God, having been previously instructed as to the subject of his mission. The same Immortalists, of whom we are speaking, used in case of thunder and lightning to shoot [157] their arrows towards heaven, in manifest defiance. This blasphemous proceeding is clearly allied to the antitheism of Hercules, from whom, and from Echidna the she-serpent of hell, the Scythians affected to descend, and whose bow was one of their sacred insignia. When Hercules, marching against Geryon, was annoyed by the heat, he shot an arrow against the Sun himself, with so powerful an aim that it struck the sky,

Τῷ περιδινηεντ' Ἀκμονιδην ἐβαλεν,

and the Sun [158] was not sorry to make peace with him, by lending him his golden goblet to sail in.

The kings of Persia had a chosen guard of 10,000 men, called *The Immortals*, and it is not in the least to be credited that they were so called because their number [159] was kept constantly full. From the 10,000 Immortals there were again selected 1000, for services of higher trust and dignity. These were all of them [160] true *Persians*, and next in rank to the king's [161] immediate relations; and were distinguished as the Apple-bearing Immortals, an emblem which seems to allude to the apples of the tree of Life. There can be no doubt of the whole of this corps being a noble guard, and perhaps they were all Achæmenidæ, that is to say, members of that family of Nimrod's lineal descendants, who were settled in Persia Proper.

Having said thus much of the ancient superiority of the Cushim, in Nimrod's complicated scheme of government, both

[157] Herod. iv. c. 94.
[158] Pherecydes ap. Athen. xi. c. 6. s. 39. vol. 4. p. 239.
[159] Herod. vii. c. 83.
[160] Heraclid. Persic. cit. Athen. xii. c. 2. s. 8.
[161] Arrian. Exp. Alex. iii. c. 11. s. 6.

as a fact, and with respect to the principles upon which, and the means and pretexts by which, it was established, I will only notice one of it's consequences. The other families of mankind, seeking to emancipate themselves, were compelled to look back to the fountain of their common birth, to Noah; and though they adhered to the apostacy of Cham, only vitiating it by falsehoods and impurities, if possible, still greater, they presented their claims under the common denomination of Noachidæ. And the disgusting combination of vice and folly, called the Bacchic religion, was set up in opposition to Cush and his sons, in honour of the memory of the great Vitisator, who planted the grape in Armenia; from the intoxicating juice of which, his recreant son, the father of Canaan, filled a "cup of fornication" and a "cup of trembling" for all nations. But I have reserved this topic for a later portion of my essay.

BA-BEL.

I. This City was famous for its Temple and Pyramid, the latter of which appears to have been distinguished by the appellation of Tower, Taur, Tor, and Tur. And some have amused themselves with enquiring whether a Bull is named after such an High-Place, or the Tower after the Bull. But all this is beside the truth: the short of the matter is, that they are co-derivatives, or rather they are one word, Aour, The Sacred Fire, with a demonstrative prefix. The same word without the prefix, was employed to signify the bison or wild bull. The *Bull*, Cherub, or Corybas, was the graven symbol of God, whose manifest and real presence consisted in the Glory of Light and the Cloud of Darkness which filled the sanctuary. And the *Tower*, was the Hill of God upon which the glory used to shine, or the fabric, imitative thereof, whereupon the people kept alive and worshipped the vestal fire;

——— erat ardua Turris [1],
Arce Focus summâ.

Orion constructed an enormous mole in the sea, which was called the promontory of Pelorus, and he placed upon it a temple to Neptune. And Pel-Orus, as Mr. Bryant observes, means a Tower or Tor. But he furnishes the etymon only, without the etymology. It means a pyrèum, or place of

[1] Ovid. Met. *L.* xi. 392.

magian worship, pel-aour. The first part expresses the primary attribute of God, Underived Essence, from whence is the Homeric verb πελω, *I am*; and it may with reason be said, that the strict etymon of πελ-ώρ is the *self-existing fire*. Vulcan, the god of fire, is styled by Homer, in the neutral gender, *a Pelore*, in conjunction with an epithet of quite unknown meaning,

'Η, και ἀπ' ἀκμοθετοιο πελωρ αἰητον ἀνεστη[2].

And it seems to be occasionally used for monstrum or ostentum, any awful manifestation, as when the Cyclops Polypheme[3] is so called. The Earth is sometimes called *Pelore*,

ἡ δ' ἐντος στοναχιζετο γαια πελωρη[4],

in which case the word is used in it's proper sense. *Earth* and Hearth are the same word, in which the aspiration has been improperly disused, and the Greek name of the goddess Vesta, Ἑστια, means a fire-hearth; but Vesta is the Earth,

Vesta eadem est quæ Terra, subest vigil[5] *ignis* utrique.

The word πυργος is likewise a compound, (how formed I can neither positively pronounce, nor tarry to investigate) from πυρ, fire.

II. "Go to, said the people, let us build us a City, and a "Tower[6], whose top may reach unto *Heaven*. And let us "make us a name, lest we be scattered abroad upon the face "of the whole earth."

The nature and drift of this extraordinary project has been for a great length of time ill understood by the learned; and

[2] Iliad. xviii. 410.
[3] Od. ix. 428.
[4] Hesiod. Theog. 160.
[5] Ovid. Fast. vi. 267.
[6] Genes. xi. v. 4.

in great measure, I believe, from not giving a correct sense to the word *Heaven*. "In the beginning," saith the first book of Moses, "Elohim made the essence of the earth and the "essence of the two[7] heavens." There were two heavens, the invisible and spiritual, which the eye hath never seen, and which the heart of a man cannot conceive, and the visible consisting of the planetary spheres, the empyrèum, or elastic firmament, and the day or Crystalline sphere, where the *waters above the firmament*, and beyond the solar heat, are suspended in radiant globes; or consisting, at least, of that which we all see and admire, but which we cannot approach or measure, and concerning the structure whereof Holy Writ has afforded us very little information. The invisible heaven is very near akin to that awful being which we call *Space*, which Moses describes as the fluid and void essence of creation, and which the gentiles regarded as the great mother of all things. This same, is no other than the capacious and all-comprehending attribute of Him, by whom and in whom are all things.

But in addition to these two, there was a third, improperly so called, and by way of metaphor, namely, the Terrestrial Heaven. This was the *Garden of Delight* which God planted, wherein he walked and conversed with our first parents, and where (in the sides of the north) stood the Mount of God, the seat of his fiery presence; and to the eastern gate whereof the Presence was afterwards removed, and placed before the cherubim. This garden has been taken away from the earth ever since the time of the great flood, but the Lord has promised[8] to bring it back again as a dwelling-place for the just. Hence, the popular expression of "going to heaven," that is, to an appointed place of blissful sojourn, and all the confusion of ideas that has arisen from it. That Garden or Elysium is

[7] Genes. c. 1. *v.* 1. Schimmelpenninck Bibl. Fr. 1. p. 10.
[8] See Revel. c. xxii. *v.* 2.

now in Hades, and it has been there ever since the flood, and we know that it was visited by Jesus and the penitent thief: "This day," said the Lord, "thou shalt be with me, ἐν τῳ "Παραδεισῳ, in the Pleasure-Garden."

The last-mentioned Heaven was the Olympus of heathendom, which Homer has consecrated with imperishable verse,

> Ὄλλυμπον· ὅθι φασι Θεων ἕδος ἀσφαλες αἰει
> Ἔμμεναι· οὔτ' ἀνεμοισι τινασσεται, οὔτε ποτ' ὄμβρῳ
> Δευεται· οὔτε χιων ἐπιπιλναται· ἀλλα μαλ' αἰθρη
> Πεπταται ἀννεφελος, λευκη δ' ἐπιδεδρομεν αἰγλη·
> Τῳ ἐνι τερπονται μακαρες Θεοι ἡματα παντα[9].

and such, precisely, is the Elysian plain promised to Menelaus [10] and Helen.

It is now most amply ascertained that the sacred hills of the heathens, and the pyramids of Babel, Memphis, and other places, were imitations of this HILL of HEAVEN. The site of the latter had indeed subsided into the bosom of the Armenian lake, but was confounded or identified with the neighbouring hill of Ararat, for several reasons, besides their vicinity to each other. 1st, Both belonged to a common father of mankind, at the beginning, or apparent beginning, of a world. 2dly, Both were Mounts of Salvation or Divine favour. 3dly, Both were hills of the sacred tree; the one of the real tree of Life; the other of its symbol, the tree of Peace and Unction. 4thly, and mainly, because both were seats of the Cherubim, and the Glorious Presence; the one, of that which stood at the Gate; the other, of that which dwelt in the house of Noah, or in the tabernacle of Shem. I believe these reasons have not hitherto been taken notice of. When the people, in a spirit of rebellion, took their departure from the *Second Mount* of the Lord, and from Jehovah of

[9] Od. vi. *v.* 41, etc.
[10] Od. iv. *v.* 566, etc.

Shem, their first business was to establish succedaneous high-places, where the Magic, or Vestal, flame might proclaim the presence of their impostor Gods; and for this end it was their system to consecrate mountains, where the face of the country afforded them; but where it offered a dead flat, neither zeal, magnanimity, wealth, nor mechanic art were wanting to them, in order to make mountains upon the plain. They piled rock upon rock, lifting up the hugest masses of granite, until the summit of their structure was a fit heaven for the indwelling of their Gods,

ἵν' Οὐρανος ἀμβατος ἐιη.

They proposed that the top should be "unto heaven," that is, that it should be of a sufficing height to serve for an heaven or sanctuary. They did *not* mean that the top of it should reach up to the firmament; nor did they even mean that it should surmount the highwater mark of the deluge. For they were men of a vast sagacity and genius, who aspired to a knowledge much more extensive than their Maker had vouch'dsafe to them, and who, even if they did not succeed in obtaining it from interdicted sources, have at least given solid proof in their performances, that they were not much to seek in any thing which concerns the arts and sciences. But had they meant any of these meanings, they must have been a much sillier set of people than those, who, in after times, and with great solemnity of dogma, or with a great parade of learning, have undertaken to comment upon their history and actions; *much sillier*, I say, because such men, although capable of imputing this sort of things to other people, would be quite incapable of doing any thing so very childish and ridiculous themselves. And they would see the intrinsical impossibility of building a superdiluvian tower, even upon the summit of any mountain, unless it were upon such as are too high for an architect to ascend with all his tackle, and not easy to be climbed even by an expedite man; much more, in

the low irriguous plain of Shinar. No idea could exist of building a pyramid up to the skies, where it was ridiculous to think of building one, even nearly equal to the height of those projections which are upon the surface of the earth. The waters of the flood (against which this structure was, forsooth, erected) did not only overwhelm the inhabitable parts of the earth, but also "all the high hills, which were under the "whole heaven were covered; *fifteen cubits upward* did the "waters prevail, and the mountains were covered." The authour of the ancient poëm entitled *Phœnix*, in describing the grove of the sun, which, as he says, "overtopped the "Deucalionèan waters, when the inundation had submerged "the world," places it too low by three cubits,

Sed nostros montes, quorum juga celsa putantur, [11]
Per bis sex ulnas eminet ille locus.

The chimerical notion, which I have condemned, is not of recent date, and may be found in the Sacred History [12] of Sulpicius Severus, "turrim facere aggressi, quæ cœlo accede-"ret," but it has been honoured with the [13] sanction of many eminent moderns. Nor do the legends of Mahometan nations seem to be exempt from the same errour, enormous as its absurdity may seem to be. The Arabians relate that [14] Cai *Caous* (which is one way of spelling Cush or Chus) builded a city and a palace, which were of inconceivable splendour, and were garrisoned by the Genii, and ultimately destroyed by the angel of God; but Persian historians say, of Caous, that he endeavoured to take the [15] Heavens by escalade. The same people affirm, concerning Nimrod, (whom they sometimes

[11] Phœn. *v.* 7. ap. Burman. Claudian. p. 1037.
[12] Hist. Sacr. l. c. 4. p. 13. Lips. 1709.
[13] Peter Comester Hist. Scholast. fol. ccii. b. Verstegan Origin of Nations, p. 4. etc.
[14] Price Hist. Arab. p. 92.
[15] Mirkhond, cit. Herbelot in *Nimrod*.

confound with Caous,) that he formed the extravagant project of being carried up to [16] Heaven, in an ark or coffer, by four immense birds denominated Kerkes; while others pretend, that it was [17] Caous himself who was thus carried up towards Heaven by a black eagle, who, having raised himself to a great height, let him go, and dropped him into the sea. The *Prayers to Water*, which are offered up by the Parsees, (reliques of the Hystaspean, or perhaps only of the Manichee, Magi) have some dark allusion to the supposed purpose of the Tower-building, videlicet, the avoiding of future floods. "I do homage to the water. The great and enterprising "Caous [18] made a wonderful work upon the mountain." The same spirit dictated the story, which is preserved by Albertus [19], abbot of Stadt, of the tower's being five miles and one hundred and seventy-four yards in height! the odd 174 yards being only twelve yards less than it's actual height.

Such were the dreams that were entertained upon this curious subject, some time back, but criticism is not likely to relapse into such a state of imbecility. However, the connexion of ideas between the Mount of Paradise and Mount Ararat on the one hand, and the Tower of Babel on the other, the existence of which the books discovered in the Sanscreet language have placed beyond all reasonable doubt, will appear in the mountain, that overlooks the lake of Van, and from whose base the Euphrates flows, being called [20] *Mount Nimrod*, and in the fabulous tale which has been handed down of Noah's having entered into the ark at Cufa [21] near Babylon. Pindar's Paradise, or place of retribution to the righteous, was the Armenian Mount, which pagan tradition

[16] Malem. cit. Herb. ibid.

[17] Zendavesta, tom. 3. p. 422.

[18] Zendavesta, tom. 3. p. 170.

[19] Chronic. p. 4. a. Rabbi Elieser. gives it 70 miles of altitude. Liber Pirke. p. 54, 5.

[20] Kinneir's Journey through Asia, p. 382.

[21] Herbelot in *Nouh*.

gave out to have remained unsubmerged, and in an insular form, during the flood, in which false opinion they had some bottom of fact to rest upon, because, as the waters subsided, the mountains successively, and in order of their altitude, assumed the form of islands, and the high grounds of Ararat, at the time when Noah came out of the ark, and when some transactions of importance took place, were in fact an island. Pindar describes it as an island, in which the trees bore a golden fruit, and continually fann'd by the breezes of Oceanus or the Great Abyssine Waters, following Homer, who says of his Elysium,

Ἀλλ' ἀιει Ζεφυροιο λιγυπνειοντας ἀητας[22]
Ὠκεανος ἀνιησιν ἀναψυχειν ἀνθρωπους.

But yet, strange to say, Pindar in the very same sentence denominates this place of happiness, *the Tower* of Saturn, a Tower, to which the just are entitled, after three several probations, to ascend:

Ὅσοι δ' ἐτολμασαν, ἐς τριϛ[23]
Ἑκατερωθι μειναντες,
Ἀπο παμπαν ἀδικων ἐχειν
Ψυχαν, ἐτειλαν Διος ὁδον
Παρα ΚΡΟΝΟΥ ΤΥΡΣΙΝ.

And for a further indication that the Tower of Babel is alluded to, when that of Saturn is mentioned, I may observe, that the Capitolium of Rome, which city is the famous type of Babylon in Scripture, was called the Κρονιος Λοφος or Saturnian [24] Mount.

[22] Od. iv. *v.* 567.
[23] Pindar. Olymp. 2. *v.* 128.
[24] Dion. Hal. Arch. Rom. 1. c. 34. Varro. Ling. Lat. *L.* iv. p. 13. Bip. Fabius Pictor de Aureo Sæculo, p. 423. ed. Antwerp. 1552.

The Latin authour called Xenophon speaks of the column erected by Semiramis, at the temple of Jupiter Belus in Niniveh, which is certainly an errour, as that woman never had any thing to do with Niniveh; and at any rate, the temple of Jupiter Belus was not there, but at Babylon. But he probably speaks of the Tomb of Ninus which Ovid, in his Pyramus and Thisbe, describes as being situate at Babylon,

Conveniunt ad busta Nini.

Ninus, we have seen, was an Assyrian title, meaning *the Son*; and by consequence might be used as an equivalent to *Jupiter*, who was the Son of Saturn, "Ninum, id est Jovem [25] linguâ "Assyriâ." And we shall presently see, that the Tower at Babel was really the Tomb in which Jupiter lay buried. I conceive that the mistake of ἡ Νινος, the city Nineveh, for the Busta Nini, is what led Diodorus Siculus into the strange notion of Niniveh being upon the river Euphrates. The Pseudo-Xenophon[26], I say, mentions this inscription made by Semiramis upon a column, Columnam, Templum, Statuam, Jovi Belo socero, in *hoc Olympo* Semiramis dicavi. So, we have arrived at this point, that the place in which Semiramis founded the Temple of Jupiter Belus, and the very same place, as it can hardly be doubted, in which the people built "a tower which should be unto heaven," was *an Olympus*. The central seat of the worship of Jupiter, in Greece, was also an Olympus or Olympia, and what do we read concerning it in the same Pindar, it's own peculiar poet? that it was the High-place of Saturn,

Ἀλκιμεδοντα δε παρ' Κρονιᾳ λοφῳ [27]
Θηκεν Ὀλυμπιονικαν·

[25] Xenophon de Æquivocis. p. 16.
[26] Ibid. p. 12.
[27] Olymp. viii. 22. x. 60. Nem. xi. 31.

and that the sacred olive tree was brought thither by Hercules from the North or country of[28] the Hyperboreans, as an ornament to the Grove of Jupiter; in other words, it was a symbol of Ararat, upon which were planted offsets of the famous Tree of the Dove. The Acropolis of Athens was a similar symbol, from which[29] *the Raven* was excluded as a bird unclean and hateful to the goddess *Palladium*, or Minerva Poliuchus, as it was (according[30] to Pliny) from almost all the Temples of Minerva; and in which the Olive Tree was preserved as a monument of Minerva's victory over *Neptune*, and as a pledge or talisman for the defence of the city and the confusion of it's enemies. When the Persians "burned the[31] whole Acropolis" in their ill-omened expedition under Xerxes, it seems that they did not destroy this tree, which they would certainly have extirpated, root and branch, had any man called their attention to it, or intimated to them, that the fates and fortunes of Athens in any way hung upon it's preservation. If it was at all blasted by the flames which consumed the Acropolis, it broke out anew, like Athens herself, and flourished with a green and leafy head; and merited, for a second time, the epithet which Homer gave it, by reason of its having preserved an unimpaired life and power of vegetation, for 150 days, under the waters of the deluge[32], *τανυφυλλος ἐλαια*, the olive *with persistent leaves*. I dwell upon this point, in the view of explaining and, as to one letter, correcting a memorable passage of Sophocles concerning the Palladian olive tree; in which he says, that it is a plant, preserved by Jove and Athena, in order to confound the enemies of Athens, and adds "that no man,

[28] Olymp. iii. 28.

[29] Apoll. Dysc. Hist. Comment. c. viii. p. 49. ed. Teucher.

[30] Plin. Nat. Hist. x. c. 12.

[31] Herod. viii. c. 53.

[32] The same force belongs to the language of Genesis, "folium olivæ *taraph*," that is, *frondosum*, ut sit epitheton olivæ et non folii. Vide J. Drusii Misc. Locut. Sacr. cent. 1. n. 13. p. 28.

" young or old, (i. e. now or ever,) shall render it vain and " of none effect, by pointing it out with his finger to the " Persians."

Φυτευμ' ἀχειρωτον, αὐτοποιον,
Ἐγχεων φοβημα δαϊων,
Ὁ τᾶδε θαλλει μεγιστα χωρᾳ
Γλαυκας παιδοτροφω φυλλον ἐλαιας·
Το μεν τις οὐτε νεος, οὐτε γηρᾳ,
Σημαινων ἀλιωσει χερι [33] Περσαις.
Ὁ γαρ ἐσαιεν ὁρῶν κυκλος
Λευσσει νιν Μοριου Διος
Χ' ἀ γλαυκωπις Αθηνα.

It is true that the Persians were not thought of at the time when Œdipus was at Athens; but the choral odes were delivered for the gratification of the audience, and not with a close regard to the action of the tragedy.

To return to the Saturnian hill Olympia, the hero who brought the olive thither was particularly distinguished as [34] Hercules *the Idæan*, from which we may safely conjecture that the olive was from Ida, the Olympus of the Gothic Asi,

See the gods *on lofty Ida*[35]
All convened in council bright!
There, dark Sleipner's warlike rider,
There each blissful son of light!—

from Ida, the mount of Jupiter, where his infancy was reared in despite of Saturn, and the Mount where he had both his altar, and temple, and his own personal dwelling place, overlooking Ilion, that great city. Rome was founded with much ceremony of religion, and the enclosure, within which it was to be built, was called Mundus, which Plutarch informs us was

[33] Œdip. Colon. *v.* 703. vulgò περσας.
[34] Pausan. Eliac. *L.* 5. c. 7. s. 4. c. 13. s. 5.
[35] Ancient Song of Vala, *v.* 33. in Herbert's Helga, p. 221. in 2d edit.

equivalent to calling it [36] Olympus. Therefore if we recapitulate, we shall find these results, that Olympus is the Homeric mount of Heaven; that the Pindaric mount of Paradise is the Tower of Saturn; that the Pindaric Olympus, of Elis in Greece, is the Hill of Saturn; that the Capitolium of Rome is the Hill of Saturn; that the same Capitolium stood in an Olympus; and that the temple of Jupiter Belus at Babylon was an Olympus. To these coincidences may yet be added, that the Capitolium was the Temple of Jupiter in conjunction with Juno and Minerva, and that the Temple of Belus was dedicated to him conjointly with Juno [37] and Rhea; and, what is much more important, that the Capitoline *Hill* was, according to Roman mythology, an artificial *Tower*, σκοπελος . . . ἀναλημμασι και [38] χωμμασι μεγαλοις ἐξειργασμενος.

We have just spoken of the Temple of Jupiter Belus, and what is *Belus?* It is, as we have seen, a title of deity, appertaining to Saturn or Noah, to Jupiter or Cham, to Cush, and to Nimrod; but it is also the name of a place, which was called Bel, but which, after the judgments of God against it, was called in derision Ba-Bel, that is to say, Confusion. We must enquire, therefore, what is the meaning of a place being called *Belus*. It means, saith the Etymologicum [39] Magnum, *Heaven*, and the authour adds, that the Dryopians, a people of Thessaly, used to call Mount Olympus, *Belus*. And, by an analogy to the formation of *Ba-Bel*, profaneness was expressed in greek by the word βε-βηλος, which is a negative, like βε-βαιος, *not weak*, and is literally, *not heaven*. Homer, in alluding to the downfal of Tubalcain, who was swallowed up by the flood, at the same time when the Mount of the Lord in Paradise was removed, says that he was hurled from "the "fatidical or oracular Belus,"

[36] Plut. Vit. Rom. c. 10. p. 109. ed. Leopold. Ρωμη . . . ἐπι γης Ὀλυμπος ἀιεν ἀθραυς-ος. Erinna.

[37] Diod. Sic. *L.* 2. c. 9.

[38] Dion. Hal. Arch. *L.* iv. c. 69.

[39] In voc. Βηλος.

Ῥιψε ποδος, τεταγως ἀπο Βηλε θεσπεσιοιο[40].

After having been some time suspended upon this crux criticorum, I think I have made out the truth, regarding this line, which should be rendered, Pede tenus *prehensum*, dejecit, simul atque relegaverit, *eum* a Belo fatidico. Τεταγως is the regular perfect participle of ταασσω, and ἀποταττειν is κωριζειν, seorsùm ordinare, èliminer, or, according to our metaphor from the game of piquette, to discard. The word has a remarkable agreement with those, which our poet has made use of in the like matter,

and *his portion set*
Thus far removed from God and light of Heaven.

And being one of the hapax legomena it was, on that account, more liable to be misunderstood, than it would otherwise have been. As Mount Belus was a place of *sacrifice*, and a type of heaven, so Quintus Calaber or Smyrnæus does, by a most daring inversion of ideas, term the firmament itself the "starry sacrificial Belus."

Ἀργειοι δ' ἀνα ἀστυ κυδοιμεον, ἡυτ' ἀηται[41]
Λαῖλοι ἀπειρονα ποντον ὀρινομενοι κλονεεσσιν,
Ὁπποτ' ἀρ' ἀντιπερηθε δυσαεος Ἀρκτηροιο
Βηλον ἐς ἀστεροεντα Θυτηριον ἀντελλησι.

III. The Belus, Olympus, or Tower of Saturn, is called by Pindar, in another place, the *Brazen Heaven*, and the term is made use of by him, in speaking of Olympia in Elis, and of the games there; which same he also compares with the games of the blessed Hyperboreans, that is to say, the dwellers of Mount Ararat, or Ida, in "the sides of the north," from

[40] It is in all the editions τεταγων, which it is customary to derive from τεινω, much in the same way as Sir W. Draper used to derive his own name from *pipkin*.

[41] Quint. Cal. xiii. *v.* 483.

whence Idæan Hercules brought the Olive to the Κρονιε λοφος. He saith, of the victors in the Pythian games, and of Hippocles in particular,

'Ο χαλκεος ἐρανος ἐπω ἀμβατος αὐτοις·[42]
'Οσαις δε βροτεον ἐθνος
'Αγλαϊαις ἀπτομεσθα,
Περαινε: προς ἐσχατον
Πλοον· ναυσι δ', ὁτε πεζος ἰων,
'Ευροις αν' ἐς 'Υπερβορεων ἀγω-
-να θαυμαστον ὁδον.

The same authour [43] says, that Bellerophontes was thrown by his winged horse, when he was endeavouring to reach the "station of heaven," the "brazen seat of the Gods."

And this will serve to explain a place in Homer, which some people have condemned as fustian, where in describing a battle he says,

σιδηρειος δ' ὁρυμαγδος
Χαλκεον ὐρανον ἱκε δι' ἀιθερος ἀτρυγετοιο.

This would be an extravagant figure if the firmament were intended, and the opposition of the two metals puerile and false. And, moreover, the azure sky has some greater resemblance to tempered steel, than it has to brass. But the sense is, that the shrine on the summit of the Pergamus, the lofty brazen palace of the gods, rang with the turmoil that resounded below. It is true that Homer gives the Gods another residence, not in the Divôm domus Ilium, but it is one of the same sort, which he probably supposed to exist among the Armenian hills; of this Olympus, Thetis saith,

Και τοτ' ἐπειτα τοι ἐιμι Διος ποτι χαλκοβατες δω[44].

[42] Pind. Pyth. x. *v.* 42.
[43] Cited before, p. 90.
[44] Iliad. *L.* 1. *v.* 426. and see *L.* xviii. *v.* 369. etc.

These epithets were founded upon the real fact, even admitting that fact to have had a religious and mystic sense; for brass was the metal, with which both the City and Temple of Bel were principally adorned. Πυλαι περιξ τω τειχεος εκατον, ΧΑΛΚΕΑΙ πασαι, saith [45] Herodotus. The brazen gates were of so much celebrity as to serve the prophet Isaiah for a description of Babylon, as the seven hills served St. John to describe Rome: "thus saith the Lord to his anointed, to Cyrus, "I will go before thee, and make the "crooked places straight. I will break in pieces the *gates* of "*brass*, and cut in sunder the bars of iron[46]."

And the number of them was a mystery, of some kind or other, which was kept in remembrance by the Cushim in all their most extraordinary undertakings. Diospolis, situated within the limits of the subsequent kingdom of Ægypt, but originally belonging to the Æthiopians, either to those of Meroe or to the Macrobians, was named from it's hundred gates, Theba Hecatontapylos and Hecatompylos; the western Æthiopians who, previously to the conquest of Canaan by the Israelites, had a splendid empire in Barbary, called their capital city Hecatompylos; and the Parthians or Arsacidæ, although they were a restless and half-nomad dynasty, who decamped with their court at the different seasons of the year, to Ctesiphon, and Rhagæ, and Egbatana, had the capital of their monarchy at Hecatompylos, in the centre thereof, and about half way between the Euphrates and the Indus; and the sacred book of the Magian religion, published in Latin by Doctor Hyde, is entitled Sad-der, *the Hundred Gates*, and consists of the same number of chapters, each of them being a gate. These extraordinary circumstances are sufficient to shew, that 100 was, in the building of this city, made use of as a cabalistic

[45] *L.* 1. c. 181.
[46] Isai. c. 45. *v.* 2.

number (though I cannot penetrate the mystery thereof), and that the numerical word hecaton is nearly related to the dæmons Apollo Hecatus and Diana Hecate. The city being so constructed, in that respect, the Temple of Jupiter Belus was also designated by it's gates of brass, Διος Βηλε ἱερον [47] χαλκοπυλον. This word, Chalcopylum, was somewhat more than an epithet, and grew into an appellation, and the temple at which the famous Helena resided with Menelaus, before she went to the Pergamus of Troy, was so called; "never, (sang the Trojan women,) "may she return home,

"μηδε γαιαν
"Ποτ' ἐλθοι Λακαιναν
"Πατρωον τε θαλαμον ἑστιας,
"Μηδε πολιν Πιταναις,
"Χαλκοπυλον [48] τε θεας."

However she did return thither, (or rather is feigned to have done so, in the allegory called the Odyssey), and Homer tells us, that their dwelling place was adorned within, with gold, and electrum, and silver, and ivory, and that it was similar to the hall of *Jupiter Olympius*,

Ζηνος που τοιηδε γ' Ὀλυμπιε ἐνδοθεν αὐλη [49].

Perseus, upon whom, as a huntsman, a magician, and the founder of the Assyrian monarchy, and the Magian religion, I have already [50] descanted at some length, was miraculously begotten of Danae in a Tower of Brass, which was removed into Greece by the same fabling bards, who removed thither the fire-king of Nineveh, and his winged horse;

47 Herod. *L.* 1. c. 179.
48 Eurip. Troad. *v.* 1113.
49 Od. iv. *v.* 74.
50 Above, p. 74....99.

Inclusam Danaen TURRIS AHENEA,
Robustæque fores, et vigilum canum
Tristes excubiæ, munierant satis
Nocturnis ab adulteris.

And this tower of the witch, the giant's mother, was the prototype of the Chalcopylum, or temple of Minerva Chalci-Œcus, at Sparta, (Chalciœcos Minervæ [51] est templum æneum) and of the Chalcèan feast of that goddess at Athens; χαλκεια [52] ἑορτη ἡ και Ἀθηναια. It was however sacred to her, conjointly with Vulcan, Χαλκεια ἑορτη ἐν τῃ Ἀττικῃ, [53] Ἡφαιστῳ ἱερα. In later times, and among the Romans, any one of those temples, which the gods were supposed to frequent personally, and where they used to recline upon their couches and feast, whensoever

Saliaribus
Ornare *pulvinar Deorum*
Tempus erat dapibus,

were called *chalcidica*, no matter of what materials they were built. This is in all essentials the same, as the well-known juggle of the Babylonish priests of Bel and the Dragon; and has some affinity to the *Table of the Sun*, in the Macrobian Æthiopia, which was covered during the night with all sorts of viands[54], and in the morning it was pretended that they had come there spontaneously or by miracle. The Christian father, Arnobius, gives this account of the chalcidica; scribuntur Dii vestri in tricliniis cœlestibus, atque in chalcidicis [55] aureis cœnitare, potare, et ad ultimum fidibus et vocum modulatione mulceri. That the chalcidicum was that which Ho-

[51] Liv. xxxv. c. 36.
[52] Suidas in vocabulo.
[53] Jul. Poll. Onom. *L.* vii. c. 24. s. 105.
[54] Herod. *L.* 3. c. 18.
[55] Arnob. adv. Gentes. *L.* 3. c. 33. p. 159. ed. Orelli.

mer calls the Ὑπερ-Ωιον, in which Penelope resided secure from the outrages of the suitours, may be proved by the authority of Ausonius, who renders the line

Γραιη δ' εἰς ὑπερῳ' ἀνεβησατο καγχαλαωσα,

in this manner,

Chalcidicum [56] nutrix gressu superabat anili.

The Hyperovium is the place, in which the sorceresses usually pretended that some one of the gods had miraculously gotten them with child; Ascalaphus and Ialmenus were begotten by Mars [57] in the Ὑπερωιον, and Eustathius interprets the legend of Helena's being born out of an egg to mean, that she was born in a hyperovium. If it be objected to us that, although chalcidicum be the latin for ὑπερῳον, it may still, in it's etymology, have nothing to do with brass, but may signify, of, or belonging to, the city of [58] Chalcis in Eubœa, we are prepared with this answer; that there was a tradition in Phocis, that the temple of Apollo at Delphi had, in ancient times, been constructed of brass, by the hands of Vulcan, in a manner (saith Pausanias) similar to the θαλαμος χαλκους of Danae or the temple of Minerva Chalciœcus, and that Pindar, speaking of the uppermost chamber of this fabulous temple, and of the sirens who used to sing there, denominates it a *hyperovium*,

χρυσεαι δ' [59]
Ἐξ ὑπερῳα ἀειδον
Κηληδονες.

The meaning of the word, which is thus applied to the brazen temple, is the *Sublime Egg*, and this etymon will bring us

[56] Auson. Perioch. Odyss. xxiii. p. 221. ed. Amst. 1669.
[57] Iliad. *L.* 2. *v.* 514.
[58] See Pomp. Fest. de V. S. in vocabulo.
[59] Pind. ap. Paus. Phoc. x. c. 5. s. 5.

back to our old text, "let us build a tower, whose top may "be *unto Heaven;*" because the Sublime Egg can only mean heaven. It was an allegory of the profane cosmogonists, that Chaos or Darkness produced an egg,

Τικτε κελαινον ὑπηνεμιον Νυξ ἡ μελανοπτερος ὠον,

and presently afterwards the egg was broken into two parts[60], Heaven, and Earth. Of these two *ovia*, or portions of an egg, Heaven of course was the uppermost one, or the hyperovium. The chalcopylum of Helen was formed, as we have noticed, in the likeness of the Olympian palace of Jove; and how, then, was the latter constructed? Not, indeed, with an altitude surpassing the height of mountains, and aspiring up *to* heaven, but in the form and similitude *of* heaven,

Nam neque Pyramidum sumptus ad sidera ducti,
Nec Jovis Elei cœlum imitata domus[61],
Nec Mausolei dives fortuna sepulchri,
Mortis ab extremâ conditione vacant.

The device in question is one borrowed by the nations from the original model in the city of Cush, where the palace of[62] Semiramis stood, and is described according to the traditions of the East, by Æsopus the historian of Alexander. In it, flammea videbantur quasi cœlitus[63] septem astra discurrere; stellasque omni studio, et sereno sub tempore, cœlestem chorum agere mirere; and the inmost recess of this dwelling was the House of the Gods, into which[64] Alexander penetrated, and held an interview with Sesostris. With respect to the golden celedones, or birds of cœlestial song, whom fable had placed in the brazen hyperovium of Apollo Pythius, they

[60] Damasc. de Origin. ap. Gale. Opusc. Myth. p. 179.
[61] Propert. *L.* 3. Eleg. 2. *v.* 18.
[62] Æsop. latinè redd. a. Jul. Valer. Gest. Alex. *L.* 3. c. 44.
[63] Ibid. c. 59.
[64] Ibid. c. 66. 68.

likewise are borrowed from Babylon the great. Philostratus [65] relates that the king's house in Babylon had a roof of brass, which shone like lightning, and that in that house there was a chamber, whose ceiling was a thole (that is, a concave hemisphere) made in imitation of some system of the heavens, and with sapphire-coloured stones, ἐ τον ὀροφον ἐς θολε ἀνηχθαι σχημα, ὀυρανῳ τινι ἐικασμενον, and from the thole were suspended four golden doves, or iynges, who were called the Tongues of the Gods. It follows that either Nimrod, or Nebuchadnezzar, when he mounted to the summit of the tower, above the orrery of the chalcidicum, might literally have said those words, which Isaiah poetically imputes to him, "I will "ascend *into heaven*, I will exalt my throne [66] above *the stars* "*of God*." It is certain from all that we have detailed, that the *brazen heaven* of Pindar does not bear date from the age of Nebuchadnezzar, but from that of Nimrod and Semiramis, whose institutes, and especially those of the latter, the son of Nebupolassar made it his pride to regenerate. And we furthermore read concerning Cush or Key Cawuss, (otherwise Cai Caous) that he founded a city with an exterior wall of [67] brass and another of copper, and a third again of copper, and a fourth or innermost wall of gold, and he called his city Key Guerd, that is, *the Great King*, and entrusted the defence of it to the dæmons or Jinni. The more ancient generations of men could have had no more apprehension of the SKY falling, than the cotemporaries of old Theognis had, but the citizens of Nimrod's Asylum had a misgiving, that the wrath of Jehovah might fetch their Brazen Heaven about their ears; and that sentiment is what Theognis expresses in his verses,

Ἐν μοι ἐπειτα πεσοι μεγας Ὀυρανος ἐυρυς ὑπερθεν
Χαλκεος, ἀνθρωπων δειμα παλαιγενεων[68].

[65] Philostrat. Vit. Apol. Tyan. *L.* 1. c. 25. p. 33. 34. Edit. Olear.
[66] Isai. xiv. 13.
[67] Price, Hist. Arab. p. 92.
[68] Theogn. *v.* 867.

Brass was a metal held in a great, and evidently superstitious, æstimation, in the time of the great apostacy, which disturbed the patriarchate of Noah. After the silver age, or that in which the purity of patriarchal manners struggled against the corruptions of Cham, there was born a third generation who were said to proceed from ash trees, and who were the same as the Asi gods, whose judgment seat is under the shade of the ash Yggdrasil, the Eummelians or λαος Ἐϋμμελιῶ Πριαμοιο. This generation was the *brazen age*, or that of the sons of Cush, who filled the earth with war and bloodshed.

Ζευς δε πατηρ τριτον ἀλλο γενος μεροπων ἀνθρωπων
Χαλκειον ποιησ', ὐυκ' ἀργυρῳ ὔδεν ὁμοιον[69],
Ἐκ μελιᾶν, δεινον τε και ὀμβριμον· ὁισιν Ἀρηος
Ἐργ' ἐμελε ϛονοεντα και ομβριμα.

Presently follow two other lines,

Τοις ἡν χαλκεα μεν τευχη, χαλκεοι δε τε ὁικοι[70],
Χαλκῳ δ' ἐργαζοντο· μελας δ'ουκ ἐσκε σιδηρος,

which may be reckoned among the interpolations which disfigure that much abused poem, the Works and Days. It is notorious from Homer, with whom the authour of that poem was cotemporary, that iron was in common use at the siege of Ilion, and we know, from higher authority, that there were famous ironworks under Tubal-Cain, before the flood. More recent authours, such as the authour of Phoronis, and those from whom Lucan and the interpolatour of Hesiod borrowed, were led to imagine that the age in quæstion was therefore called *brazen*, because it had no iron in use; and setting out with that errour, they proceeded to ascribe the invention of iron to some persons of a later age than the deluge. Although the people, of whom Hesiod speaks, were famous for

[69] Hesiod. Op. et. Dies. *v.* 143.
[70] Observe τευχεα contracted.

their brazen ædifices, and though no doubt he was well pleased with the double propriety of the term, the interpolatour is quite mistaken in thinking that such was Hesiod's primary idea. In the vision of the Four Monarchies, the Chaldæan is golden, the Persian silver, the Macedonian brazen, and the Roman iron. But did the Macedonian kings of Seleucia, Alexandria, etc. work in *brass?* or the Persians in *silver?* and so forth? The brass is manifestly a type of gradual deterioration, and marks the character of the Macedonian kings, gaudy and ostentatious, but without dignity or greatness, and wanting the rough and useful energies of their iron successours. And such (but with a somewhat different interpretation of the word *iron*) was the earlier quaternion of human affairs, which Hesiod describes; golden in the patriarchate of Noah, silver, in the early days of the defection, when justice and moderation still continued among men, although, being already led astray to the worship of the Daimones,

τιμας
Ουκ εδιδεν μακαρεσσι Θεοις, οι Ολυμπον εχουσι,

brazen, in the days of the Nimrodian and Semiramian tyrannies, when justice and humanity were banished, but the glare of splendour abounded, and iron, in the early part of "the "times of the gentiles" that followed the confusion of Babel, when want, and misery, and danger, were alternately the causes and consequences of war, and rapine, and civil discord.

The word cuprum is of such rare use, that we must understand æs and chalcus to signify as well the pure metal, as that which is made with the admixture of zinc[71]. But in ornamental work the latter must be understood of preference. In one passage Homer speaks of red chalcus, by which it is probable that he means native copper, Αλλον δ' ενθενδε χρυσον,

[71] The ore of this metal was called *Cadmius* Lapis, with reference to Cham and the beginnings of the brazen age.

και χαλκον[72] ἐρυθρον. The metallurgy of Babel is an obscure topic, and contains not only the origin and beginning of all such arts among[73] us the Noachidæ, but likewise the vestiges of some arts which were never recovered into use, after the confusion of that Metropolis. A compound of gold and silver was used, called electrum[74]: I have seen some Greek coins of this mixture, but it seems imperfectly made, and is not pleasing to the eye. Another metal more famous, and more obscure as to its nature, is the Orei-chalc, written sometimes by the Latins (but improperly) aurichalc, which was accounted valuable enough to make the ear-rings of Venus,

ἐν δε τρητοισι λοβοισιν
Ἀνθεμ' ὀρειχαλκεω χρυσοιο τε τιμηεντος[75].

Some writers pretend that it was a white metal[76], but others of grave authority have even doubted if there were such a thing in the world. The following is from the Scholiast of Apollonius[77] Rhodius; "Oreichalc is a sort of brass, "named from one Oreius its inventor. But Aristotle, in his "book *upon Sacred Rites*, says there is not, really and truly,

[72] Hom. Iliad. ix. 365.

[73] The patriarchal age of Noah, which is the golden of the poets, was assuredly not one of mining, either to supply coin, or warlike armour; or metallic utensils even, in any profusion. But the fabulous origins do, by a great consent, agree in referring the beginnings of mining to Cham, to Cush, or to Nimrod, which means, to the time between the apostacy of the first, and the aggrandisement of Babel into a tyranny or empire by the last. Cadmus, Sol son of Oceanus, Midas son of Cybele, Faunus son of Jupiter Picus, Ionos, and Sacus son of Jove, are they who have credit for producing gold: Indus king of Scythia, Erichthonius, Ionos, and Æacus, for silver: the Idæan Dactyls, and Ionos, for iron: Midas, for lead: Cadmus, Cinyras, Scythes, Combe mother of the seven Curetes, Ionos, the Cyclopes, and the Chalybes, for brass. See Pliny. *L.* vii. c. 57. Hygin. fab. 274. Schol. Ap. Rhod. 1. *v.* 1129. Lucan. vi. *v.* 402. etc. Suidas in Φαυνος.

[74] Hom. Od. iv. 73.

[75] Hom. H. Ven. 2. *v.* 8.

[76] Sch. in Sc. Herc. *v.* 122. Virg. *L.* 12. *v.* 87.

[77] In Argon. *L.* iv. *v.* 973.

"any such name, and still less any such kind of metal. But "some, he says, think that Oreichalc is really spoken of, as "the name of a metal, but hath no existence. This, how- "ever, is a thing somewhat rashly given out; for the more "curious enquirers say, that it does exist. Stesichorus and "Bacchylides mention it; and Aristophanes the grammarian "speaks to the same effect. Others say, that it is merely the "proper name of a sculptor, such as *Socrates*, or *Theopom-* "*pus.*" Aristotle, in denying even the name, goes a step farther than his master, who says of it[78], και το νυν ὀνομαζο- μενον, τοτε δε (in Atlantis before the flood) πλεον ὀνομαστον ἠν το γενος, ἐκ γης ὀρυττομενον κατα τοπους πολλους της νησου, πλην χρυσου τιμιωτατον ἐν τοις τοτε ὀν. And John Philoponus[79] agrees, that it is a metal ἡ νυν ἐκ ἐυρισκεται. After all this, we can find no difficulty in disposing of Strabo's [80] story, that Oreichalc was manufactured at Andeira, in Phry- gia. This is merely a legend of the place; that ancient city had caverns [81] excavated underneath itself, which extended a distance of thirty stadia, and contained a subterraneous temple of the mother of the gods; and these, no doubt, were also reputed to contain a Chalcèum of Vulcan, like those of which we read in Lemnos, in [82] Chios, and in some of the Volcanic mountains, and that which Homer describes as being [83] at Olympus, by which, I presume we must understand *under* Olympus. Nor is the Periplus of the Erythræan Sea entitled to much more regard, in reckoning Oreichalc among the exports from the harbours of African Æthiopia. Plato's account, obtained from Egypt, is the most likely, as well as the most authoritative, that it was a portion of antediluvian

[78] Plat. Crit. vol. x. p. 51. Bipont.
[79] Ap. Sch. in Sc. Herc. v. 122.
[80] Geogr. xiii. p. 876.
[81] Ibid. p. 882.
[82] Apollod. *L.* 1. p. 23. Heyne.
[83] Iliad. xviii. 146. 369.

splendour never recovered by the sons of Noah. If so, it was a work of art, and not a simple metal; and if that art was not understood by any of the eight who were preserved, their posterity could only have so much of it, as might perchance be picked up among the ruins of the obliterated generations of men.

A third compound, no less remarkable, but of authenticated existence, was that called Corinthian Brass, compounded, as we are told, of copper, gold, and silver. This wonderful compound was prized above all other rarities by the Roman virtuosi, and was called from the original Acrocorinthus of Bellerophon, or Διος Κορινθος. Credulity has gone the enormous length of believing that this metal, so highly treasured,

Quo vafer ille pedes lavisset Sisyphus ære,

was casually formed by the running together of various metals when Mummius burnt the Isthmian city! A reader, far from believing the fact himself, would not readily believe that others had done so until he read it in so many words. "Incendio "permixtis," says Florus, "plurimis statuis atque simulacris, "æris auri argentique venæ in commune fluxere[84]!" Pliny gravely argues from thence, that they cannot be very valuable, because there were no good sculptors after the date of Mummius[85]. The estimation in which they were held by the countrymen of a Tully, and a Verres, evinces the rare beauty of these antiques; and the verse above cited, though it is written to make fun of the antiquarians, shows that there was no age too remote or fabulous for them to assign to this metal. The perfect amalgamation of three metals must be a work of great art, and it was an art evidently unknown in Europe. It belonged to the ingenuity of the Brazen Age.

[84] Florus. *L.* 2. c. 15.

[85] Hist. Nat. *L.* 34. c. 3 et vide *L.* 9. c. 65. et *L.* 37. c. 12.

There is in the Iliad a very odd account of an unequal exchange of golden armour for brazen,

Χρυσεα χαλκειων, ἑκατομβοι' ἐννεαβοιων[86],

which deserves a little attention. It would seem, at first sight, as if the worth of gold, compared with brass, was about eleven to one, instead of about five hundred to one, as it is now a days. And the difficulty cannot be removed by supposing that Diomede's armour was merely ornamented with gold, for, if that of Glaucus were merely decorated with brass ornaments, of what are we to suppose it was made? and the two words are evidently used in the same sense. But if the brass here spoken of be the Corinthian, the value of that, with respect to the materials, and to the great skill displayed in the fusion of them, might approach thus near to that of gold. Some of the moderns have been pleased to imagine, that in the times which Homer describes, there was no medium of exchange, and that armour was valued against so many head of oxen. They have read of Babel, of Nineveh, of the mysterious Ilion itself, with an hundred thousand men employed for ten years in the siege of it, and yet they are willing to believe, that these mighty societies had made no advances beyond the rudest form of barter: an absurd opinion, in which they cannot justify themselves by an appeal to the seventh [87] book of the Iliad, firstly, because what is there said is very reasonable, and when strong liquors are brought into a camp, in which plunder is a recognized system, cattle, furniture, and (in those days) slaves, will be swapp'd or given in exchange for them, as it is described, and secondly, because it is an interpolation foisted in by one of the vagabond rhapsodists, who recited Homer's poems among the little townships of Greece, who perhaps did not often see the colour of money, and who knew little or nothing of the glorious age and countries, which Homer de-

[86] Iliad. vi. 236.
[87] Iliad. vii. *v.* 467 to 475.

scribed well knowing. That passage is founded upon the Argonautic fable of Jason and Hypsipyle, but Homer knew nothing of Argonautics, or, at least, he did not touch upon them; and the reasons will appear, bye and bye, why he could not do so. The goldsmith of the demigod called *Diomedes* would have been as much surprised, as any in London or Paris, to hear,

A hundred oxen in his lobby roar.

The truth is that Nimrod [88] had a great coinage of money, which is said to have been situated at a place called Tacharat, or Tacharan-Sân. Theseus, whom modern credulity has left in the undisputed possession of the kingdom of Athens, is manifestly no other person than Nimrod, and he issued coin bearing the effigy of *a Bull*, his favourite device, and the symbol of all the Zoroasters, ἐκοψε δε νομισμα[89], ΒΟΥΝ ἐγχαραξας, ἡ δια τον Μαραθωνιον ταυρον, ἡ δια τον Μινω στρατηγον, ἡ προς γεωργιαν τους πολιτας παρακαλῶν. This was the oldest money on record, and those most ancient laws of Athens, which were called the Oracles of Draco, calculated all money [90] payments by *the Bull*, and it was a proverb for a man's taking hush money, to say, "he has a Bull upon his tongue." It may be farther remarked, that this Draco, was no man of Athens, but the old Serpent who engendered the Bull, and whose praise was the burden to the mystic hymns of Eleusin,

Ταυρος Δρακοντος και Δρακων Ταυρου πατηρ.

There can be no doubt that [91] Julius Pollux has correctly observed, that ἑκατομβοιον means "worth an hundred Bulls of money."

[88] Safioddin ap. Hyde de Vet. Pers. Rel. c. 2. p. 74.
[89] Plutarch. Vit. Thes. c. 24.
[90] Jul. Poll. Onom. *L.* ix. c. 6. s. 60. 61.
[91] Ibid. s. 60.

There is no reason to look upon these lines as fictitious; it was not the vein of Homer's genius to keep his style perpetually inflated, and if among the *facts*, upon which his poem is founded, there was one which, without descending into buffoonery, might raise a gentle smile, he rightly thought that a good taste did not demand its exclusion. Nor is there any reason for doubting that this fact occurred; and it is one which agrees very well with the characters, which the Indian [92] mythologists give of the Giants or Assuras, and of the Gods of the Nations, (to whose party Diomede belonged, and of whom he was one himself) respectively, the former being very strong, but generally without much guile, and the latter comparatively weak, but full of cunning, and very crafty. Besides, the topic is peculiarly in place. The Lycian, being interrogated in a vaunting strain, begins his reply by deprecating the pride of birth, as becomes the mortal offspring of an ephemeral line, and sweetly rebukes the Greek, of whose arrogance it may be said, in the words of an ancient poet,

ἐπιλήθεται ἕνεκα γαιαν
Ποσσιν ἐπιστείβει θνητοι δε οἱ εἰσι τοκηες.

And then, having made this acknowledgement of humanity, he goes on, to set the pride of birth upon it's only true and honourable foundation,

Μηδε γενος πατερων αἰσχυνεμεν, οἱ μεγ' ἀριστοι.

The residue of the story, in which the overweening boaster is the first to bring on a pacification, and in so doing makes an extravagantly advantageous bargain, is a fine moral satire upon human nature, and, in effect, upon the individual, although, as no part of the style or diction is satyrical, it remains within the just limits of heroic poetry. To Diomede, an ample tribute is paid by the poet, and his glories are set forth

[92] Wilford on the Sacred Isles. As. Res. xi. p. 133.

by him, not reluctantly, but with a liberal hand; but there was no reason which should induce him to omit a real and characteristic event, out of tenderness and favour towards Diomede. On the contrary there are good reasons, why he should not overlook this business. Homer, as must be evident to any reader, writes in the interests of Ulysses, upon whom his thoughts seem to be especially fixed, and whom it was the labour of his life to magnify. And both Ulysses, and the poet himself, betray their hatred of a Grecian senatour, called Thersites; whose nephew, or great-nephew, tradition said that Diomede was. And the violent indignation [93] of Diomede, when this old man was slain, indicates that he had some degree of personal attachment to him. Diomede was closely connected in politics with Ulysses. The latter was chief counsellor, and the prime spring of action, to the King of Men; and Diomede was the most immediate of his feudatories, being the anax of Argos, which was but fifteen miles from Mycenæ; and his father had several years before been sent as ambassador to Ilion from the whole Achaian league. Homer associates them together in the great enterprise of the Thracian camp, and ancient legend has also made them partners, or accomplices, in the death of [94] Iphigenia, in that of [95] Palamedes, in the taking of the Palladium, in the bringing of [96] Neoptolemus from Scyros, and in the bringing of [97] Philoctetes from Lemnos. They were brethren in arms and in council. But there was certainly a strong impression, of old, that the friendship of Diomede and Ulysses had been interrupted by a quarrel, of which the Palladium was fabled to be [98] the subject, and the circumstances of which gave rise to the

93 Quint. Smyrn. *L.* i. *v.* 764. et seq.
94 Lycophron. 327. Tz. ibid.
95 Pausan. Phoc. *L.* x. c. 23.
96 Quint. Calab. vi. 97.
97 Dion. Chrys. cit. Valk. Diatrib. c. xi. p. 115.
98 See Conon. Narr. 34. and a Gem in the Florentine Museum.

adage, *Diomedèa necessitas.* Diomede appears upon one occasion to have accused Ulysses of running away, and not assisting the aged king of Pylus, when summoned by him to do so, for which Homer offers an excuse, which perhaps was true, that he did not hear him,

ὐδ' ἐσακυσε πολυτλανς διος Ὀδυσσευς[99],

to which adventure the Ajax of Ovid alludes, non hæc mihi crimina fingi *Scit bene Tydides,* qui nomine sæpe vocatum Corripuit, trepidoque fugam exprobravit *amico.* Here is pregnant evidence of an altercation between the two kings. But afterwards a lamentable circumstance occurred in the camp of the Greeks, which revived, with increased fury, all the animosities, to which the affair of Palamedes had given rise, I mean the suicide of Ajax,

κεχολωμενυ νεκα νικης
Την μιν ἐγω νικησα, δικαζομενος παρα νηυσι
Τευχεσιν ἀμφ' Ἀχιληος.

Upon which occasion, the feelings both of the people and their leaders were strongly excited against Ulysses. It was, as I am persuaded, in order to repel certain attacks upon the character of his illustrious kinsman, that Homer chose to inform us, that Diomede (probably one of the authors of them) did himself once drive a sharp bargain for a suit of armour, instead of winning it with his sword.

The dialogue of Glaucus and Diomede has been swelled

[99] Iliad. viii. *v.* 97. Aristarchus construed the non exaudivit, *he did not comply, he paid no attention.* In which that accurate grammarian displayed his profound ignorance of the general drift of Homer's works. Homer was throughout the apologist of Ulysses, whom other people described as the very incarnation of all that was diabolical. I question, if any one of his works was composed with any other object in view. But this gloss upon the plain word ἐσακυσε, goes to brand him with cowardice and treason, in betraying the grey hairs of his friend. And how ridiculous doth it not make the epithets, *patient* and *godlike?*

out to a great length, and in a most vicious taste, by minstrels who had a certain faculty of composing, but neither knew the Homeric subjects from the mythologies with which Homer had no concern, nor could at all discover wherein the excellence of his writings lay. Glaucus, after his rebuke to Diomede, is, by a flagrant inconsistency, made to deliver his pedigree from Æolus, with the utmost garrulity and verbiage, including a tissue of trash concerning his grandfather's adventures. It may be worth while to subjoin this beautiful episode in a purified form.

Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
Τίς δὲ σὺ ἐσσι φέριστε καταθνητῶν ἀνθρώπων?
Οὐ γάρ πω ποτ' ἐπώπα μαχῇ σ' ἐνὶ κυδιανείρῃ
Το-πρίν· ἀταρ μὲν νυν γε πολὺ πρόβεβηκας ἁπάντων
Σῷ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἐμεινας.
Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιάασιν.
Τὸν δ' αὖθ' Ἱππολόχοιο πρυσηΐδαε φαίδιμος υἱός.
Τυδεΐδη μεγαθυμε τίη γενεὴν ἐρέεινεις?
Οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
Φύλλα τα μὲν τ' ἀνεμος χαμαδὶς χέει, ἄλλα δὲ θ' ὕλη
Τηλεθάουσα φύει, ϝεαρος δ' ἐπιγίγνεται ὥρη,
Ὡς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἣδ' ἀπολήγει.
Ἱππολόχος δ' ΕΜ' ἐτίκτε, καὶ ἐκ του φημι γενέσθαι.
Πέμπε δ' εμ' ἐς Τροίην, καὶ μοι μάλα πολλ' ἐπετέλλεν'
Αἰεν ἀριστεύειν καὶ ὑπερβόχον ἔμμεναι ἄλλων,
Μηδε γένος πατέρων αἰσχύνεμεν· οἱ μεγ' ἄριστοι
Ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
Ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.
Ὣς φατο· γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης·
Ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πολυβοτείρῃ,
Αὐταρ ὁ μειλιχίοισι προσηύδαε ποιμένα λαῶν.
Ἦ ῥα νύ μοι ξεῖνος πατρώιος ἐσσι παλαιός.
Τῷ νυν σοὶ μὲν ἘΓΩ ξεῖνος φίλος Ἀργεϊ μέσσῳ
Εἰμι, ΣΥ δ' ἐν Λυκίῃ ὅτε κεν των δήμον ἵκωμαι.

Ἐγχεσι δ' ἀλληλων ἀλεωμεθα, και δι' ὁμιλου.
Πολλοι μεν γαρ ἐμοι Τρωες κλειτοι τ' ἐπικουροι
Κτεινειν, ὁν κε θεος γε πορῃ και ποσσι κιχειω,
Πολλοι δ' αὐ σοι Ἀχαιοι ἐναιρεμεν, ὁν κε δυνηαι.
Τευχεα δ' ἀλληλοις ἐπαμειψομεν· ὁφρα και ὁιδε
Γνωσιν, ὁτι ξεινοι πατρωιοι ἐυχομεθ' ἐιναι.
Ὡς ἀρα φωνησαντε, καθ' ἱππων αἰξαντε
Χειρας τ' ἀλληλων λαβετην και πιϛωσαντο·
Ἐνθ' αὐτε Γλαυκῳ Κρονιδης φρενας ἐξελετο Ζευς,
Ὁς προς Τυδεϊδην Διομηδεα τευχε' ἀμειψε
Χρυσεα χαλκειων, ἑκατομβοι' ἐννεαβοιων[100].

From what circumstances, or from the observation of what similitudes, the metal *brass* became held in such mystical reverence, as not only to be used in Scripture as a symbol of the vileness of the Macedonians, but also to be esteemed in the highest degree by the authours of the heathen rebellion against God, and to be made the epithet and the supposed (and, as I have shewn, the real) material of their heaven or Olympus, I am quite at a loss to explain or even to conjecture. But many and various ideas were at one time associated with this metal. The Hebrew word for *brass*, nechash[101], is also the word for steel, for a serpent, (and especially the old Serpent in Paradise) for a crocodile, a hippopotamus, a chain or fetters, fornication, and a conjurour. In most of these the idea of evil, the bondage of sin, or the illusions of Satan, may be traced. The serpents called fiery in Numbers, c. 21. *v.* 6. are *hanechashim* haseraphim, and the serpent of brass (ibid. *v.* 9.) is Nechash Nechoshet.

IV. Having in after times restored and completed the Tower of Babel, once the universal temple of mankind, the great Nebuchadnezzar was elated beyond measure, and thus

[100] Hom. Iliad. vi. *v.* 123. ets.
[101] See Adam Clarke on Genes. c. 3. *v.* 1.

did he say in his heart, "I will ascend into heaven. I will "exalt my throne above the stars of God. I will sit also "upon the *mount of the* [102] *Congregation in the sides of the* "*North.*" Nimrod's rebellion was anti-Christian, he was an ἀντι-θεος, and his proceedings were not unconnected with the prophecies of true religion; and the unity of all nations under one theocracy, which he sought to effect, was in fact claiming to himself an honour, which is reserved "until "Shiloh come; and unto him shall the *gathering* [103] *of the* "*peoples be.*" The *gathering* and the *congregation* are all one. But of Nebuchadnezzar, or, I should rather say, of his impenitent successour Belteshazzar, these words are written, in so much as in his actions, and in the theatre of them, he resembled the Mighty Hunter, the beginning of whose kingdom was Babel, τον Ἀους παιδ' Ἀιθιοπα. "How "art thou fallen from *heaven*, Lucifer, *Son of the Morn-* "*ing!*"

When it is expressed that one thing doth, in any respect, resemble another, the rhetoricians call it a simile, and if without comparison the one be simply named, as and for the other, they call that a metaphor; but when any action is performed, or any thing is constructed, in order to resemble some other event, or some other thing, as when the prophet Ezekiel shaved his head and beard, or as when God prepared a great fish to resemble the grave in which the Lord lay for a part of three days, that is somewhat more than a metaphor, and is often called a symbol or type. But the latter are continually made use of in the same way as mere metaphors are, by putting the sign for the thing signified. And when the kings of Babe. had constructed [103b] an artificial mount upon the plain, to be a memorial, and a likeness, of the Mount

[102] Isai. xiv. *v.* 13.

[103] *Peoples*—in the plural—Genes. xlix. *v.* 10. See Horsley's Sermons.

[103b] "Sais in Ægypt was said in the hieratic writings to be situate under "the north pole; not that it really was so situated, nor because it's climate "was cold, but because it partook of a certain peculiar ἀπορροιας της δια του "Θειου." Procl. in Plat. Tim. p. 30. Basil. 1534.

of the gods in Armenia, lying north of Babylonia, and to be for all purposes of religion, and for the presence and actual sojourn of their gods, a substitute for it, it was perfectly agreeable to the spirit of such assimilations to call it simply the Northern Mountain.

The mountain in question was the olive-crowned *Hyperborean* hill of Pindar's Hercules Idæus, and the passage of Isaiah might, as I conceive, be thus rendered in Greek, agreeably to the spirit of the authour and the heathenish fancies which he is deriding, Καθισω εν τῳ Γαργαρῳ των Ὑπερβορεων. Ida, from which the fountains of the rivers flowed, and whence "every beast and every creeping thing and every fowl went "forth," was surnamed *Gargar*, and on it's summit stood the temple and altar of Jove;

Ἰδην ἱκανον πολυπιδακα, μητερα θηρων,
Γαργαρον· ἐνθα τε οἱ τεμενος βωμος τε θυηεις[104].

But we learn from a curious chapter of Macrobius that, among writers of great antiquity, that word denoted *a multitude or congregation;*

Ὀρῳ δ' ἀνωθεν Γαργαρ' ανθρωπων κυκλῳ[105].—
Ἐνδον γαρ ἐστιν ἡμιν ἀνδρων Γαργαρα[106].—
Ἀδ' ὠδυνηθην, ψαμμοκοσιογαργαρα[107].—

Terentius Varro mentions that gregarious animals were called by some of the greeks, *gerger;* Graculi quod gregatim, ut quidam Græci[108] τα γεργερα. Mount Meru of the Hindoos, in imitation of which they affirm that the Padma Mandira upon the Euphrates and all other pyramids were built, had among other names that of Sabhâ[109], or the Congregation; on the Mount of Congregation is the holy city, Brahma-puri, in

[104] Iliad. viii. 47. Lucret. 2. *v.* 599. 612.
[105] Alcæus cit. Macrob. Sat. *L.* iv. c. 20.
[106] Aristomenes cit. ibid.
[107] Aristoph. Acharn. cit. ibid.
[108] Ling. Lat. iv. p. 23.
[109] As. Res. x. p. 128. viii. p. 285.

which Brahma resides with his court in the " most pure and " holy land of Ila-vratta." Three words, or variations of one word, polys, polos, and polis, respectively signify multitude, heaven, and a city. There may be some reason to think that γαργαρα means the Congregation with reference to the noise and discord occasioned by the plague of jarring tongues, so that Gargaron would be the Mount of the Dissonant Multitude. Γαργαριζειν is to make an inarticulate guttural noise. And Suidas refers to the same root, gargara, that Homeric verb, which we find in one passage of the Iliad,

καρ καιρε δε γαια ποδεσσιν
Ὀρνυμενων ἀμυδις,

in which the ideas of noise and number go hand in hand. The barking of dogs is expressed by a similar epithet, in Lycophron, and in Lucian, καρκαρος κυων. It is strange, but true, that this sort of meaning belonged to the word in the middle ages, as appears from the following words of Matthew Paris, " Hæc verborum deliramenta Francis innatâ *gargarandi* " [110] superbiâ et jactantiâ reboavit." Gargoris king of Curetes, rex vetustissimus, reigned in the forests of Tartessus, the same in which the Titans waged war against Jove, and invented the use of honey. He debauched his own daughter, by whom he had a son[111], Habides, whom he exposed to various kinds of death without success, when cast into the sea, he was preserved a quodam numine, velut nave, and when exposed in the woods, he was suckled by divers wild beasts, and in particular by a hind, from whose milk he acquired such velocity, that he could outstrip the mountain stags. Thus preserved, he obtained the regal dignity at last. He was a giant in stature, and awful to behold. He gave laws to the

[110] Hist. Major Henr. 3. A. D. 1252.

[111] Justin. *L.* 44. c. 4. Antiquissimis Hyperboreis dictus est Deus Summus Havi. Rudbeck de Ave Selau. p. 21.

people, and established *seven* communities who were interdicted from all servile occupations. And he taught mankind the yoking of oxen and the use of the plough. We shall in few places meet with so full an assemblage of the circumstances which characterize a mythic history of Cush, Nimrod, and the Cushim. These latter were the seven Curetes[112], and the seven noble communities of Gargaridæ. In Gargoris we recognise Aristæus Melissus the father of Actæon; and, in Habides his son, the stag Actæon, the hunted huntsman. In other particulars (not to mention the great matter of instituting *a noble caste*) the reader will perceive the adventures of Perseus, Cyrus, Quirinus, Hercules, Buzyges, and Triptolemus.

The words Barbar and Berber would seem to be in some way allied to Gargar and Gerger; and they too have something to do with language or articulation, because Homer only uses them in the compound form, βαρβαροφωνος. The God of war was worshipped by the earliest Romans as Berber. The Western, or Hesperian, Æthiopes dwelt in the region of Mount Atlas[113], where they still retain a large share of independence, and their genuine old name of Berbers. Driven from the sea coast, (which yet bears their name, Barbary,) first by the Mauri, and since by the Saracens and other invaders of their country, they continue to hold the mountains,

[112] Saltus verò Tartessiorum (saith Justin), in quibus Titanas bellum adversus Deos gessisse proditur, incoluere *Curetes* quorum rex vetustissimus Gargoris, etc. Vossius has, with dull pedantry and presumption, altered this word to Cunetes, for no other reason, than, because Cape St. Vincent, at the western point of the Algarves, was called Cuneus; although he does not pretend that Cape St. Vincent was near Tartessus! The Curetes, saith he, were usually assigned to Greece, and not to Spain; were the Titans, then, usually placed in Spain? But, had he deigned to think before he interpolated, he would have remembered that the Curetes belonged to Ida, and were Idæi Dactyli, and that Gargar or Gargor is a name of that Mount of Jove. The war of the Titans, here spoken of, is the *Decennial* War of Ilion and Mount Gargarus. See my chapter, *Decennial War*.

[113] Strabo, *L.* xvii. p. 1169. Oxon.

paying a precarious homage to the Moor. Mr. Bruce [114] declares that Ber-Ber means a Shepherd in the Æthiopic tongue: if this be not so, at least it shows that the name belongs to the Nomades or Shepherd Kings, that is, to the Scythians.

In the seventh Avatar of Vishnu, we read of the dæmon Sani (that is, Saturn, whose planet and whose day of the week, were sacred to Sani) being driven from the lunar station of Critica (the Pleiades) by the father of Rama Chandra, and taking refuge in the land [115] of *Barbara*. And there is another account, not worded, like the former, in astrological language, of a great feud between the partizans of Gautam and Wiswa-Mitra, in which the [116] *Barbaras* (together with the Cshatriyas, Sacas, Sacasenas, Parasicas, and all the other kings of Cusha-dwip) sided with the former; and the contest was carried on in a country called Yudha Bhumi, or *the Land of War*. Gautam is the name under which Buddha is worshipped in Ava, Assam, and Ceylon. The first of these legends relates to the expulsion of Nimrod from Babylonia, by Semiramis or Pleias, the She-Dove; and the second, to the war waged in Shinar by Nimrod and the Cushim against the other tribes of men. In the Brahminical map of Ægypt, the Nilotic Cush or Æthiopia is called *Barbara-sthan* [117], and its inhabitants are said to be descended from *Tamas*, interpreted to mean *Darkness*, (Thaumas, or Thammuz) and from the tyrant Rahu, who was a Dragon or Crocodile, and is worshipped as the evil spirit.

Stephanus of Byzantium [118] mentions a country called Barbaria, and situated upon the Red Sea, which was therefore sometimes called the Barbaric Sea; it's capital was Rhaptæ,

[114] Travels, vol. 1. p. 384.
[115] Maurice, Hist. Hindost. 2. p. 239. As. Res. 3. p. 461.
[116] Maurice, 2. p. 252. As. Res. 3. p. 350, ets.
[117] Wilford on Ægypt, As. Res. 3. p. 332. cts.
[118] Steph. in Barbaria.

and it is supposed to be the same [119] Æthiopia likewise, of which the capital is called Rhaptæ. *Rhaptæ* means the city of Rhaphaim or giants. The testimony of that respectable prince, Mahomet Bello, Sultan of Hoossa, comes to our aid from the inmost recesses of Nigritia. By him we are told that the Barbars are, at this time, a considerable people in his kingdom of Takroor, and were anciently brought out of Syria [120] by Africus king of Arabia. Like the Saracens and most other Mahometizing tribes, they affect to rank themselves among the Abrahamidæ, but that deception has not extinguished the pagan tradition of their origin, in either of it's forms, the antichristian, or the natural; for they are said either to be sprung from women [121] impregnated by the Jinn, that is to say, the Great Genius or Dæmon, or otherwise to be the descendants of Farek *grandson of Ham.* An indistinct notion seems always to have prevailed, that this word was connected with something remarkable in *language.* The inhabitants of Barbary, says Leo Africanus [122], are called from Barbara, which in their language, as in ours, means *to murmur,* because they speak inarticulately, as brute creatures do. The birds which the more learned Romans called, from the greek, Meropes, *dividers of voice,* or *divided in voice,* were in the vernacular latin [123], *Barbari.* Others of Sultan Bello's subjects, the Yarbans, are also described by him as "remnants [124] of the tribe "of Nimrod," from whom all the mountaineers in Soodan are supposed to be derived. So that we find by a concurrence of Sanscreet, Nigritian, and Mauritanian authorities, that the Barbar name and nation was sometime prædominant in Africa.

[119] Steph. in Rhaptæ, and see Berkel, note, ibid.
[120] Denham's Travels, App. p. 159.
[121] Ibid. p. 161.
[122] Leo Afr. *L.* 1. p. 5. ed. Lyon. 1556.
[123] Philargyr. Schol. in Virg. Georg. iv. 14.
[124] Denham, ibid. p. 165.

Cush the brother of Zohawk, saith [125] Herbelot from the Persian writers, was king of the Berbers and worshipped by them as a god. Enyalius the conquerour [126] of Africa was worshipped also by the Romans as *Berber*, and in the form of a spear or quiris, whence his popular name of *Quirinus*, and the Persians also revered him under the symbol of the [127] spear Acinaces. Sta *Berber !* is the famous song of the Roman [128] Arvales, of which, in process of time, we shall have a good deal to say.

The Carians, allies of Troy, are called by Homer Βαρβαροφωνοι [129], probably because (like the Osci of Italy, and Æolians of Greece) they spoke the Bar-Bar tongue with somewhat of peculiar purity. The Persians of Æschylus are repeatedly made to call *themselves* Barbars: but if the word were a *Grecian* term of reproach, or even of mere *negation*, that would be over absurd. And how much more so, that the Brahmens and Hoossans should adopt it in their history and geography! The Chorus of Phœnician matrons seem to refer to some time anterior to the division of Hellenism and Barbarism,

Τις Ἑλλας, ἡ Βαρβαρος,
Η ΤΩΝ ΠΑΡΟΙΘΕΝ ΕΤΓΕΝΕΤΑ͂Ν,
Ἑτλα κακων τοσωνδ',
Αἱματος ἀμερίου [130] ?

The following is a genuine fragment from a satirical poem of Anacreon:

[125] In voc. *Berber*.
[126] Johan. Malal. p. 220.
[127] Suidas in *Acinaces*.
[128] See vol. 3. p. 240. etc.
[129] Iliad. 2. 867.
[130] Eurip. Phœn. *v.* 1512.

Ξανθη δ' Ευρυπυλη μελει[131]
Ὁ περιφορητος Αρτεμων
Πριν μεν εχων ΒΕΡΒΕΡΙΑ
Καλυμματ' ΕΣΦΗΚΩΜΕΝΑ.

This man forsooth, once a Getic slave, and swathed in the Scythian bracca[132], is now rolling in luxury. Mela relates that the Satarchæ, a rude tribe of the Scythians, wore this sort of close swaddling all over their bodies, totum braccati corpus[133], et, nisi quà vident, ora etiam vestiti.

Callimachus, in his hymn to Delos, alludes in poetic phraseology to the irruption of Brennus the Gaul into Greece, in the time of Ptolemy Philadelphus, saying,

Βαρβαρικον και Κελτον αναστησαντες Αρηα[134]
Ὀψιγονοι Τιτηνες, etc.

This army, which was præternaturally routed, like that of Xerxes, by the powers of Delphi, is compared with that of the Titans assailing the Olympus of Jove with no better success; and it was evidently composed of two nations, the Celts and the Barbars. For if any one supposed that Callimachus meant the self-same thing by the Βαρβαρικος Αρης, as he did by the Κελτος Αρης, he would impute to him a style of writing[135] which none but slovenly writers even of the lower empire made use of. Such a line as,

Αρες, Αρες, βροτολοιγε, μιαιφονε, ΚΑΙ πτολιπορθε,

connecting the epithets of one noun by a conjunction, would scarcely (if at all) be admitted by Nonnus. The truth was,

[131] Apud Athen. Deipn. *L.* 12. c. 9. s. 46.
[132] Vid. Ov. Tr. El. x. *v.* 29 ad 34. Prop. 3. El. 4. *v.* 17.
[133] Mela. *L.* 2. c. 1.
[134] Callim. H. Del. *v.* 170.
[135] See Herman's Dissertation upon Orpheus, p. 739. and his note upon the Lithica of Orpheus, *v.* 81.

that at that time a grand coalition existed between certain Teuton or Barbar tribes, and their neighbours the Kimri or Celts; and a storm, exactly similar to this which Callimachus mentions in the East, did a century afterwards burst upon Italy and the Romans, and all the energies of the great Caius Marius were needful in order to repel the Βαρβαρικος και Κελτος Αρης. And they are said to have been distinguished in their dress; the Galatæ affording the richest spoils[136]. This construction will, I think, be brought to a certainty by Plutarch, who says, in his life of Marius, that the joint force of the invaders was usually called by the compound title Celto-Scythæ, Κοινη Κελτοσκυθας τον στρατον ονομαζον. In which instance we also find, that Scytha, Teuton, and Barbar, are equivalent terms; and if a people so wild and savage, and so unconnected with the Greeks and Romans, as the Cimbri, are not only not Barbars, but set in pointed contradistinction to them, what standing-place can remain for those, who merely understand by Barbar, *savage, outlandish, not Greek, nor Roman?*

The same distinction of names is observed by an historian, who lived seven hundred years later than Callimachus, and opposes the Βαρβαροι, those are, the Francs or Salics[137], to the Κελται, Γαλαται, and Αρμοριχοι.

I believe I have succeeded in shewing that Barbar is not properly a term of reproach, or of negation, but a positive appellation given to the Scythic, Gothic, or Æthiop tribes, that is, to the tribes of Cush. If practices of a rough and warlike kind were called Barbarous, it was because the Scythians were famous for their unpolished hardihood; and, since the same simplicity preserved to their language an old and obsolete form, the more civilized innovators called a discourse, which differed from their own, Barbarous. The Romans learned to

[136] Appian in Fragment. Gallic. tom. 1. p. 87. Schweigh.
[137] Zosim. *L.* vi. p. 375, 6. Oxon. 1679.

affect the insolence of the Greeks, and to use the word by way of negation,

Romanus, Graiusque, et Barbarus,

but their conceit was a very unlucky one, for in truth the original ancestours of both Greeks and Romans were Barbars of the Pelasgic family. The founders of their race were Indo-Scythæ, for that seems rather the best explanation of the obscure phrase Dii Patrii *Indi-Getes;* the Indi-Getes were Men who were afterwards revered as Gods, and Æneas was by way of excellence entitled Jupiter Indi-Ges[138]. These persons, not being Gods at first, owed that rank in some measure to their virtues and sufferings, or, as the Brahmens say, their Tapasya, which Silius calls a voluntary godhead,

Indigetesque Dei *sponte* inter numina nostra[139].

The most remarkable kind of tapasya is the sacrifice of an hundred noble victims. Whoever sacrificed, for *the hundredth time*, the Aswamedha or consecrated horse, became equal to Indra, who is Jupiter Tonans, and for that reason Indra always tried to prevent the sacrifice of the aspirant by carrying off the sacred animal. However he could not prevail against Beli[140] (Belus Nembrodes) who completed his sacrifice, and "put the supremacy of the Devas" (Gods) "to proof, at the "time when the Padma-Mandira was built upon the banks of "the Cumudvati" or Euphrates. But the sacrifice of horses is merely an euphemia, and we shall see, ere we have done, that bulls and horses were sometimes named instead of men, in the orgies of the anthropothysia. The Aswamedha horse was avowedly an emblem of [141] Viraj, or the *primæval and*

[138] Sil. Ital. Bell. Pun. viii. 39.
[139] Ibid. x. 436.
[140] Wilford on Ægypt. As. Res. 3. p. 429.
[141] Colebrook on the Vedas. As. Res. 8. p. 438.

universally manifested Being. The Hecatomphoria [142] which subsisted among the Messenians from the earliest time, καθεσ-ηκει μεν ἐκ παλαιοτατ8, is a sort of feast of Aswamedhas. It was a sacrifice to Jupiter of Ithomè, which no man could offer until he had slain an hundred enemies with his own hand; but Aristomenes was enabled to offer it twice in his life. The original meaning of tapasya, or being sponte inter numina, is that, when the influence of the Evil Spirit was manifest among men, the præternatural powers necessary to obtain for a man the honours of the supreme apotheosis, or those of antichrist, could not be obtained by him, till he had waded deep in blood, and by a long course of wickedness renounced his Maker beyond redemption.

Having seen that Barbar is the name of a person revered as God of war, by the nations of Cuthic or Æthiopic extraction, and that Barbari is a positive and proper appellation of those nations, we have yet to observe that Barbarism is the name for a great æra, or rather for the institutes of religion which prevailed during that æra. Terentius Varro [143] divided the duration of the world into three times, the *Unknown,* which lasted from the beginning of mankind to the original cataclysm, the *Mythic,* which extended from the cataclysm to the first Olympiad, and the *Historic,* from thence forward. And in conformity, as it would seem, with this division, the Christian chronologers divided the religion of the world into three æras; into three, I say, for *Judaism* was only the religion of one small state, and contemporaneous with the prevalency of one of the other three. "The foremost and the most "renowned of the hæresies, and the mothers indeed of all "others, are these, Barbarism, Scythism, Hellenism, Judaism. "From these mothers all the other hæresies sprung. Now,

[142] Paus. *L.* 4. c. 19. s. 2.

[143] Varro, ap. Censorin. de Die Nat. c. 21. p. iii. Havercamp.

" Barbarism [144] is that which existed by itself, during ten ge-
" nerations from Adam until the cataclysm of Noah." Barbarism therefore corresponds definitely with the χρονος ἀδηλος of Varro; and as that great man justly denominated it *a time unknown*, they assigned to it a term of which they did not very well know the meaning, as will appear from the attempt to explain it, which immediately follows the passage above cited. " *Barbarism* is called from the circumstance of men having " no chief ruler, nor any one agreement among themselves, " but each going his own way, and making the conclusions of " his own opinion his law." There is no reason to believe that such a state of things existed from the fall of man to the deluge: but Barbarismus is not in it's essentials different from Scythismus, which prevailed without interruption (Σκυθικη διαδοχη [145] και ἐπικλησις) from the flood till the days of Serug, as Epiphanius hath it, or as the Paschal Chronicle says, with much greater propriety, " Scythismus lasted from the days of " Noah after the deluge, till the building of the Tower and of " Babylon, and for some years after the building of the Tower, " that is to say, till the days [146] of Reu." If there be any difference, and if any thing may be collected from the above explanation of Barbarismus, it is this; that Scythismus was the religion of Nimrod existing under his belt of union and the complicated policy of his kingdom, and that Barbarismus is the same, existing in many independent and fierce communities, after the dismemberment of the Assyrian empire, and without literature or any of the refinements of urban life, in a word, that it is the Scythismus of the Free Scythians. In the absence of any sacred history of the antediluvian monarchies,

[144] Chron. Pasch. seu Chron. Alex. seu Fast. Sic. p. 24. ed. du Fresne. Paris. 1688.
[145] Epiphan. adv. Hæres. *L.* 1. p. 8. Paris. 1622.
[146] Chron. Pasch. p. 49.

these chroniclers, knowing that the Scythistic apostacy was a revival of the Cainite hæresy, and exercising but little judgment in any thing they wrote, might be led to suppose that the Barbaristic Scythism was the mode of life and of religion among the Nephīlim. But it is not, I think, a very clear point, that this quaternion of the fathers, Barbarism, Scythism, Hellenism, Judaism, has not been formed upon the words of St. Paul [147] to the Colossians where he tells them, that in the heart of a regenerated man there will be no jarring of opposite sects, "neither Hellene, nor Jew, nor Barbar, nor "Scythe, but Christ shall be all in all;" in which case, it would be more than ever doubtful whether βαρβαρος and Σκυθης ought to be understood in two different significations. There can, however, be no doubt of the words Scythe and Hellene being used to denote two different religions, and not the inhabitants of two countries merely; in the same way as Justin Martyr [148] says, that God διειλεν Ἰουδαισμον και Ἑλληνισμον.

To recall the thread of my subject, from this long excursion, Gargaron was, I say, Mount Ida, and it's meaning is the Mount of the Congregation; and Barbar is a word, which has the appearance of being formed in some analogy, and perhaps in opposition, to it; the dissonance of the nations might be γαργαρον, καρκαρον, and the like, and the Gods in the unity of their language, that is to say, the Cushim, in the sacred phraseology they retained from the oldest times of the world, may have been βαρβαρο-φωνοι. It was pretended by theurgic writers, that there was a stone, or rock, upon the banks of the Euphrates, called the *Barbar Stone*, to which people must do sacrifice in order to obtain an ample vintage,

Συριηγενεος κελαδεινα
Ὕδασιν Εὐφρηταο [149] διαινομενον ζαθεοισι,

[147] C. iii. v. xi.
[148] Quæst. ad Orth. Respons. I.
[149] Orph. Lith. 259.

and this, I think, could only be Mount Babel at whose feet the Euphrates flowed, and which was constructed in honour of the Armenian mountain and the vineyards of Noah.

V. Babylon was built, saith Herodotus, in a quadrangular form with equal sides, which is to say, in the form of a square, on both sides of the Euphrates, which flows out of Eden in Armenia, into the Persian gulph of the great Erythræan sea. This shape, which is the plane of the cube or Magna Mater, (for the Magna Mater was a cube) was not accidental, but mystical and superstitious. Perseus, Bellerophon, or Triptolemus, or according to others, Sennacherib, (perhaps we should say, Calchas) founded Tarsus in careful imitation "of "the shape of Babylon[150], with the river Cydnus intersecting "it in the middle, just as the Euphrates divides Babylon," and this was a city held so sacred, that it's name is referred to the most remarkable mysteries in the history of Perseus and Bellerophon; which, by the way, is a fresh proof of these heroic names belonging to the king of Babel. And Babylon could not have received this it's peculiar form from Nebuchadnezzar or his father, because Sennacherib (the latest of the supposed founders of Tarsus) reigned two generations before the revolt of Nebupolassar. St. John saw a woman sitting upon a beast with seven heads which are *seven mountains*, and the woman was *a great city*, and upon her forehead was written "a mystery, *Babylon the great*." For the reasons which appear on the face of these words, and for others equally strong, no man having both reason and impartiality, can doubt, that the Septimontium of Rome is here called Babylon. But we are told, that when first Romulus founded his Asylum at Rome, he gave it the name of *Quadrata*[151], *the Square City*, and notwithstanding the real irregularity of it's shape, it was

[150] Abydenus ap. Euseb. Chron. *L.* 1. p. 25. Milan.
[151] Pomp. Fest. in *Quadrata*. Solinus. c. 1. Plutarch. Vit. Rom. c. ix.

sometimes called by that epithet; and Ennius said in his Annals,

Et qui se sperat Romæ regnare Quadratæ.

This is a still stronger case, than that of Tarsus, for showing the mystic importance of that shape. The city of Brahma, or Brahma-pur upon the Mount of the Congregation, is represented as a [152] perfect square. And Gemscheed or Giamschid, that wonderful king of Iran, of whom we have spoken in the preceding chapter, built a place of enormous extent, in the form [153] of a square, and within it was a Tower or Castle, and also a conspicuous Palace. I believe the mystical reason why the square figure was preferred in constructing this place, to the circular, was the desire of imitating the ark. The Asylum, Cresfugeton, Ecnomian Hill, or city of refuge, of the tyrant was a type of the Ark, which was the asylum of all the living creatures that escaped. And the Ark was an oblong rectangular parallelogram. They were, therefore, precluded from adopting the circular form, which was different in genere, but held themselves free to make use of such a parallelogram, as was most perfect and equal in its parts, being different only in specie. Cybele, (whose form was that of a cube, and who was called [154] ἡ Κυβη) was so named, according to the most learned [155] of the cabalists, William Postel, a receptaculo totius naturæ; but the receptacle of nature presented within it's quadrangular enclosure four pairs of men, being *eight* in number, from which circumstance the Egyptians took their eight elder Gods, and the Romans their eight Dii Patricii, and the number eight became so great a cabala, as to be called in Greek Ὄγ Δω, the House of [156] Og. This House, I say, was a solid parallelogram, and it was esteemed by the mystics that *eight*

[152] See figure As. Res. 8. 376, and above, p. 216, 7. of this chapter.

[153] Zend-a-Vesta, tom. 2. p. 275, 6, 7.

[154] Strabo. *L.* x. p. 685.

[155] Postellus de Etruriæ Originibus, p. 184.

[156] The name Og, a favourite title among the Scythian kings, especially those of Bashan in Syria, and those of Persia, is one nearly equivalent to

was the first number equivalent to a solid figure; bis bini, qui sunt quatuor, superficiem fingunt; bis bina bis, quæ sunt *octo*[157], corpus solidum fingunt. But the solid figure it represents is a cube, because eight is the cube of two; octonarius[158] numerus *primus cubus* est. For these reasons the area of the great city was an exact square. In this particular, however, as in divers others, the anti-theists or rebels did but adopt to themselves, and pervert to their own views, the forms and outward signs employed by Providence to shadow out and signify divine things. In the Revelation, where we read of "that great city, the holy Jerusalem, descending out of heaven "from God," and have a detailed account of it, it is said

Typhon, for it means the deluge. But the latter relates to the heat and igneous portents of that convulsion, whereas Og is the water of the abyss. Ogha is the water of the Ocean. Vayu Purana, cit. As. Res. viii. p. 326. and the names Ὠγενος, and Ὠκεανος, are derived from it. Colonel Vallancey explained the Ogham characters by the Chaldaic word Ocham, which means *an ark*, such as great men kept their writings in. Archæologia, vol. vii. p. 284. Aben Ezra and Rabbi Salomon. cit. ibid. To the circumstance of the Scythian Giants or Rephaim affecting this name, we are indebted for the authentic narratives of Og the king of Bashan lying at his full length upon Noah's Ark, and serving as a top to it, inequitaverat arcæ, et fuit operimentum in capite ejus; Jonathan ben Uzziel in Genes. xiv. 13. cit. Fabric. Cod. Pseud. Vet. Test. 2. 800; or of his wading through the flood with his head inside the ark and his feet upon the earth, and, at the end of the deluge, closing the abyss with his foot, and the window of heaven with his hand. Liber vetustissimus, Beresith Rabba, cit. Morini Exercitationes Biblicæ, p. 342. Paris. 1633. From the same source our nurseries derive their *Ogres*, the romancers their *Oger* of Denmark, and Nonnus his Ogyr,

Ὠγυρος ὑψικαρηνον ἐχων ὐδαλμα γιγαντων.

The word ἀιγιοχος may be rendered *having a goat* or *goat's-skin*, but the name of Αντι-Οχος son of Hercules can only be explained by giving an absolute sense to Οχος. The name is nearly equivalent to ἀντιθεος. See Diod. Sic. iv. c. 37. Homer's ὀχα, never used but to enhance the superlative of *good*, is not unconnected with Pindar's remarkable commencement, ἀριστον μεν ὑδωρ.

When Noah came out of the ark, he built a city, and called it Thamanim, that is to say, *nos octo sumus*. Eutych. Annal. p. 43.

157 Macrob. Somn. Scip. *L.* 1. c. 6. p. 28.

158 Martian. Capella, *L.* vii. p. 242.

" and the city lieth *four-square*[159], *and the length is as large* " *as the breadth.*"

VI. Babylon being divided in the middle [160] by the river Euphrates, had on each side of the river an extraordinary structure. On one side of the river stood the regal palace or seraglio, vast and strong, and on the other, the temple of Jupiter Belus, existing, saith Herodotus, yet in my time, and measuring in every direction two stadia, or twelve hundred and fifty feet. In the middle of this TEMPLE stood a massy TOWER, six hundred and twenty-five feet square at the base, and upon this another tower, and another, and another to the number of eight, and upon the last tower stood a great nave. And in that nave a great couch (pulvinar Deorum) and a golden table; but no statue therein; and no man sleeps therein, say the Chaldee priests. Only some woman sleeps there whom the God may chance to like, for the God was said to come there in person. I need scarcely repeat, that this nave or shrine was the hyperovium and chalcidicum. BELOW there was another nave, where sate a great golden statue of Jove, and in which there was likewise a golden seat and table. In Cyrus's time there was another golden colossus, which Xerxes afterwards removed, and killed the Priest. Outside of the tower there stood two altars; one of gold; and another, of great size, on which victims were slaughtered; for, on the golden one, none but sucking creatures might be killed[161]. The height of the tower was equal to the side of the base[162], not including, I presume, the Nave or Ship-Shrine at top.

We have here the account of an eye-witness, who wrote

[159] Rev. xxi. *v.* 16.

[160] Μεσον διεργει Herod. *L.* 1. c. 180. mediâ transit. Abyd. ap. Eus. Chron. p. 25. ἀπολαβυσα τον ποταμον ἐις μεσον. Diod. Sic. 2. c. vii. δια μεσης ῥεει. c. viii.

[161] Herod. *L.* 1. c. 180, 1 2, 3.

[162] Strab. *L.* 16. p. 1049.

either in or just after the reign of Artaxerxes Longimanus, and must be fully credited as to what he saw, and as an honest reporter of whatever he took on trust. But Xerxes, a fanatical zealot of the magic religion, and destroyer of images, had ravaged the Temple some fifty years before Herodotus went there, and removed the idols. We have therefore no reason to doubt the correctness of the information handed to us by Diodorus, (who had access to the writings as well of Chaldeans, as of Greeks who had spent their lives in those countries, Berosus, Ctesias, Dinon, Abydenus, etc.) that on the highest degree of the tower (where the nave stood) there were formerly three statues of Jove, Juno[163], and Rhea. True it is, that in the time of Herodotus there were none. But whether or not there were any in the time of Nimrod, (who was not an Hellenist, or a Sabian,) Semiramis, into whose hands the completing of the old Babel devolved, would not have failed to set up the idolatries of Ionism. This Temple, abandoned at the dispersion, and long neglected, was restored many ages after by Nebuchadnezzar the Great, an idolator of the ionian or sabian sect, whose father revolted from Esaraddon the son of Sennacherib, and who himself (probably upon the death of that good king) did, in conjunction with Cyaxares, entirely destroy Nineveh and the empire of the Scythians. His works were undoubtedly framed upon principles of idolatry; and what the Persian destroyed, the Greek had undertaken to repair, but the number of his days, and of the days of Babylon, were full, and he died before he could set his hand to it[164]. His successors abandoned the city, and built Seleucia out of its materials.

The temple of Jupiter Belus was in the middle [165] of the town, and by consequence near the river Euphrates, and opposite to it stood *the Palace*. Herodotus, an eye witness of what Babylon contained, about four centuries before Diodorus

[163] Diod. Sic. *L.* 2. c. 9.
[164] Arrian. Hist. Alex. 3. c. 16. Strabo. 16. p. 1049.
[165] Diod. Sic. 2. c. 9.

Siculus was born, knew nothing of any other palace existing or having existed. But Diodorus mentions [166] two palaces built by Semiramis on the two opposite sides of the river, and at the two extremities of the bridge, of which the one upon the western bank had an entire circumference of sixty stadia or 12500 yards, and two interiour enclosures; and the other, upon the eastern bank, was of thirty stadia or 6250 yards in total circumference. "*And then,*" (he adds) "μετα ταυτα[167], "there was in the middle of the city the temple of Jupiter "whom the Babylonians call Belus. But as historians differ "concerning this, and as it is now fallen down by time, I can "say nothing accurate concerning it. It is agreed, however, "that it was of excessive height, and was used by the Chal- "dees to watch the stars." Now, as it is an impossible thing for Herodotus to have overlooked this enormous palace, right over against the still greater one, and as it's situation agrees with that of the Temple of Belus, as described by Herodotus who saw it standing, and as Diodorus declares his own ignorance of what concerns the said temple, and says that it was then no longer standing, it seems to me as certain, as any thing of the sort can possibly be, that the eastern palace mentioned by Diodorus is the Temple of Jupiter Belus; or, to speak with equal correctness, and more conformably with his language on the subject, that the king had two palaces, the one for purposes of civil state, and to lodge his retinue, and the other as hierarch of the world, of which the courts and chambers were dedicated to the uses of religion and it's ministers, and the penetralia or central part whereof was, properly, the Temple of Jove;

Apparet domus intus, et atria longa patescunt,
Apparent Priami et veterum *penetralia* regum . . .
. . . . . .

[166] Diod. Sic. *L.* 2. c. 8.
[167] *L.* 2. c. 9. p. 33. Bipont.

Ædibus in *mediis*, nudoque sub ætheris axe,
Ingens ara fuit, juxtaque veterrima laurus
Incumbens aræ, atque umbrâ complexa Penates.

These lines describe the altar of Jupiter Hercèus at the Pergamus of a city called Ilion, and in the middle of a palace belonging to the old king of it. The royal residence of Pelops corresponds exactly with that of Priam. In the Acropolis, in arce summâ, there was a vast palace[168], immane tectum, adorned with gold and various marbles, and divided into many passages and chambers, and in the centre of that palace there was the *penetrale regni*, containing a sacred tree, a fountain, and a geomantic oracle. I shall presently have occasion to cite the whole description of that place. Diodorus himself observes that the principal difference between the palace on the east of the Euphrates, and that on the west, was, that the former had "a brazen statue of Jove [169] whom the Babylo-"nians call Belus." In observing upon a passage in the romancing history of Alexander, by [170] Æsopus, we have already taken notice that the "Deorum domus," into which Alexander penetrated and where he conversed with the spirit of Nimrod, was a part of the "Samiramidos regia;" and so also was the chalcidicum representing *Heaven*. The square city of Gemscheed is described, in eastern tradition, as having two conspicuous structures, the tower, and one other, called a palace; not three.

This being so, the *Seraglio* Palace and the *Temple* Palace were united together in two ways, the one apparent, and the other occult, but constituting together a somewhat stupendous work. The first, was a bridge thrown across the river [171] Euphrates to connect them, supported by stone piers, which were only twelve feet apart and made in a sort of oval shape,

[168] Senec. Thyest. act. 4. 642 . . . 680.
[169] c. 8. p. 31.
[170] Cit. ante n. 61.
[171] Diod. *L.* 2. c. 8. Herod. *L.* 1. c. 186.

and covered with planks of cedar, cypress, and palm; and the entire length of this bridge (if we may believe it) was five stadia. Strabo fixes the river's breadth at one stadium [172], and four more seems to be a very liberal allowance for it's overflowings. The second was of a more surprising nature, and consisted of an arched tunnell of brick-work, fifteen feet wide, and twelve high, carried along the bottom of the [173] river, the waters of which had been previously diverted from their bed. This is what Philostratus calls the *ineffable bridge* of the Euphrates, ὁν ἀπορρητος ὑποσειχει [174] γεφυρα, τα βασιλεια τα ἐπι ταις ὀχθαις ἀφανῶς ξυναπτουσα.

Mr. Claudius Rich [175] endeavoured to throw contempt upon this statement, saying, "we have only the very questionable "authority of Ctesias for the *wonderful* tunnell under the "river," but he was bound to take notice, that Herodotus records the diverting of the course of the river, in order to make the bridge, nearly in the same terms as Ctesias does; and when once that enormous labour was atchieved, there remained no difficulty, and no insuperable amount of labour, to construct a covered way across it's dry bed. If that was wonderful in Mr. Rich's æstimation, his sense of admiration was strangely acute; but if he meant, that the really wonderful exertion, the getting at the dry bed of the Euphrates, rested upon the word of Ctesias alone, it is quite an unfounded assertion. Ctesias, I should add, by way of explanation, is the authour from whom Diodorus seems to have obtained his information upon this subject.

VII. The plan which Nimrod laid out for the city which was the beginning of his kingdom, and which the woman, (spiritually called Semiramis or the Dove of the Mountain,)

[172] Strabo. xvi. p. 1049.
[173] Diod. c. 9. p. 32.
[174] Vit. Apoll. Tyan. *L.* 1. c. 25. p. 33.
[175] Second Memoir on Babylon, p. 7.

continued after his departure, was not compleated in those very ancient times, because the Lord interposed to dissolve the bands which united mankind in one confederacy, and "scattered "them abroad upon the face of all the earth, and *they left off* "*to build the city.*" But, as far as we can judge from history, the design of the founders was accomplished under Nebuchadnezzar the Great.

The plan of the city was, as I believe, that of a Labyrinthus, (in which word we may observe the first half of the name, by which Nebuchadnezzar and Belteshazzar were known to the Greeks, *Laby-netus*) which consists of a sevenfold or eightfold enclosure, having in it's centre the mansion of the Man-Bull or anthropomorphous god. It represents the concentric spheres of the Heavens, and the central Earth, with the Olympus or Mount of the Terrestrial Heaven rising out of it; which is the dwelling of the God, unapproachable to such as have not obtained the *clue* from the mystagogue. The Cretan Labyrinth had seven enclosures round about the mansion, which are the seven moveable or planetary spheres. And it is very remarkable, as applied to my argument concerning the plan of the Square City, that some of the antiques on which the Cretan Labyrinth is delineated, represent it in the form of that city, *an exact square*, while others give it an elliptic form. But the world had, beside it's seven spheres, another enclosure, being that of the Cronian or Saturnian Sea, the Chrystalline sphere, or Milky circle, called by the Brahmens the Sea of Milk, and, by a far more ancient and genuine authority than them[176], Νυκτος Αμολγος, the Milk-pail of the Night. The eighth sphere, containing the innumerable multitudes of the host of heaven, was said to consist of the incomprehensible and all-comprehending nature of God, which some logicians esteemed to be ὑπερκοσμιος, and super-substantial, or forming one category by itself superior

[176] Iliad. xxii. *v.* 28. *v.* 317.

even to the category of substance. That is explained by Cicero, who however makes the number out to be *nine*, by including the earth itself as one. *Novem* tibi orbibus, vel potius globis, connexa sunt omnia; quorum unus est cœlestis, *extimus*, qui reliquos omnes complectitur, *summus ipse Deus* [177] arcens et continens ceteros; in quo infixi sunt illi, qui volvuntur, stellarum cursus sempiterni; cui subjecti sunt septem qui versantur retro contrario motu, atque cœlum; ex quibus unum globum possidet illa, quam in terris Saturniam nominant, etc. etc. nam ea quæ est media, *et nona*, Tellus, neque movetur, et infima est, et in eam feruntur omnia suo nutu pondera. These are the concentric spheres described by Eer the Armenian, (in Plato's Republic) which constitute the [178] eight whirles of the adamantine distaff of Necessity, of which seven revolve in the same direction, while the eighth revolves more rapidly in the contrary direction; but the eight sirens sing in perfect concord from their respective spheres, while the adamantine distaff spins the thread of fate. It was, therefore, a very ancient opinion that the sphere of the stars called *fixed* (that is, keeping the same relative position to each other) doth in fact revolve with a velocity analogous to that of the planetary spheres, that is, greater in proportion to the orbit; and in the opposite direction, that is, from east to west, because otherwise the fixed stars would keep the same relative position to the planets, as well as to each other. I before observed that the circumstance, of the words paradise and heaven being applied both to the Elysium which God planted for the blissful inhabitation of men, and also to the system of the planets and other lights in the sky, had created some confusion of ideas

177 Cicero Somn. Scip. vol. xii. p. 301. Bipont.

178 Plat. Rep. *L.* x. vol. 7. p. 327, 8. Bipont. Ἡ μεν ἐξωτατω (σφαιρα) των λεγομενων ἀπλανῶν μια· ἡ και την ἀπο των ἑωων ἐπι τα ἑσπερια ἑιλειται περιοδον. Phil. Jud. de Cherub. tom. 1. p. 142. the inner seven have their ὀικεια κινησις from west to east. ibid. the earth μονη των τϰ κοσμϰ μοριων, ἑςωσα παγιως, ἑςια . . . . ὠιομαςαι. p. 143. ed. Mangey.

with respect to the reward that is in reservation for virtuous men; and especially among those who were ignorant of the resurrection of the body. Cicero represents the just and pious as residing [179] *in the Lacteal Circle*, among the fixed stars, which is presently afterwards explained to be *in God himself*; but it is more extraordinary that the learned Christian, Ausonius [180] of Bourdeaux, should fly off upon such a fancy,

> Pande viam, quæ me post vincula corporis ægri
> In sublime ferat, puri quâ *lactea cœli*
> *Semita* ventosæ superat vaga nubila Lunæ,
> Quâ proceres abiere pii, quâque integer olim
> Raptus quadrijugo penetrat super æthera curru
> Helias, et solido cum corpore prævius Enoch.

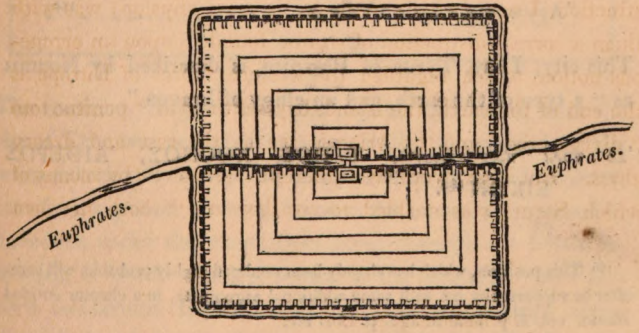
Oceanus, as I have explained [181] at some length, is not the sea, nor any other body of waters, whereof we have at present any cognizance, but it is the reservoir of those waters which, in the days of Noah, were poured out upon the earth and over the tops of the mountains; and if the ancients dignified a river with that appellation, it was because that river was supposed to flow directly out of the great abyss; and if they called the Euxine and Mediterranean and other waters *seas*, but called the water beyond the pillars of Hercules *the Ocean*, that distinction, I say, (which, with us, is mere slipslop) was with them a correct distinction of words, founded upon an erroneous notion, which regarded the western shores of Europe as the end of the earth, the islands beyond them as "penitus toto "divisos orbe," and the Atlantic sea as the vast and dreary abyss. But there were two different reservoirs (by means of which Saturn was enabled to swallow up [182] both his own

[179] Somn. Scip. p. 300.
[180] Ephemeris, p. 40. ed. Tollii, Amst. 1669.
[181] See above, p. 51...56.
[182] See above, p. 33.

children, and the posterity of Ophion) the fountains of [183] the great deep, which were broken up, and the waters [184] above the firmament, for which "the windows of heaven were opened." There were consequently two Cronian or Saturnian seas, that which was at the poles of the Earth, called Amalchius or the Frozen [185] and Morimarusa or the Dead Sea; and the Νυκτος ἀμολγος beyond the sphere of the planet Saturn; and two Oceani, that which is underneath the earth, and which by means of the seas, it's branches, environs every part of the earth, and that which surrounds the planetary system of the world, being likewise, in all probability, amalchian or frozen. The last of these Oceani is that of the shield of Achilles, surrounding the earth, and the heaven, the sun, and moon, and planets, and fixed stars,

Εν δ' ἐτιθει ποταμοιο μεγα σθενος 'Ωκεανοιο
'Αντυγα παῤ πυματην σακεος πυκα ποιητοιο.

The seven enclosures of the Great City, which surrounded the Βασιλεια, being made by seven concentrical squares of building, or twenty-eight principal streets respectively perpendicular or parallel to one another, the eighth, that is, the ocean of night, or supercœlestial waters, was pourtrayed by the stupendous wet foss, or moat, that washed the base of the walls.



183 Genes. vii. *v.* 11.
184 Ibid. 1. *v.* 7. ii. Esdras, c. vi. *v.* 41.
185 Plin. *L.* iv. c. 27. p. 183, 4. Franz.

Tyre of the Phœnicians (a nation of Cushim of the same [186] race as those who built the Pyramids of Ægypt) did, in it's own name, signify *the Tower*, and Nonnus [187] in conformity with that circumstance, which marks it for a type of Babel, chooses it for the scene of the actions of Bacchus and Hercules, and especially of Bacchus giving to Hercules his goblet, which goblet every body knows was *at Babylon*, and was reputed the immediate cause of Alexander the Great's death. Indeed I quæstion, but that Nonnus, who lays no part of his scene at Babylon, and who (*I believe*) never once mentions either that place or Nineveh, although in one passage, where a discussion is raised as to which was the oldest city in the world, the mention of them seems almost unavoidable, made use of this name as a symbol, a name φωναεν συνετοισι, to signify Babel. He calls Tyre "the city which concerns all "men," an appellation which cannot belong properly to a free town of Syria, however large and commercial, but which exclusively belongs to the city of the whole world in the united kingdom of the tri-phylians and pam-phylians; and that epithet was never given (within my knowledge) to any other city, except Noah's wooden city of refuge, from which all living creatures proceed,

. . . . . πονταπορος νηυς
Ἀργω πασιμελουσα . . . .[188].

This city, I say, Tyrus of Phœnice, is described by Nonnus as "a type of the earth, and an effigy of heaven."

Ὠ πολι πασιμελεσσα, ΤΥΠΟΣ ΧΘΟΝΟΣ, ΑΙΘΕΡΟΣ ΕΙΚΩΝ[189].

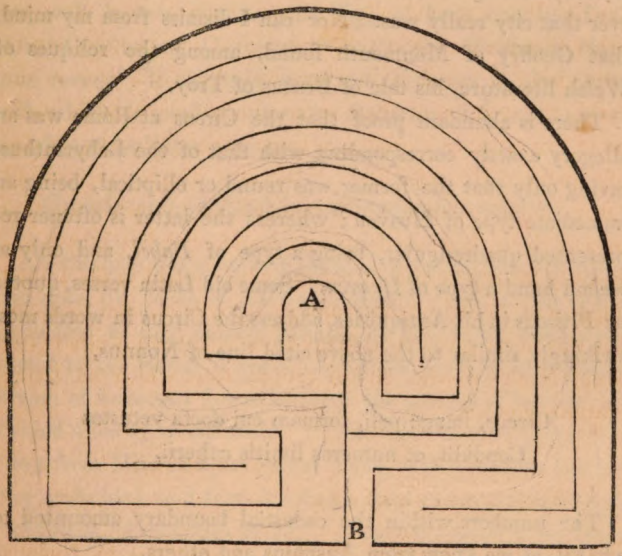
[186] This position, which has already been rendered highly probable, will hereafter be supported by me with some additional arguments, in a chapter entitled *Roma*. vol. 3. p. 122. n. 325. p. 134. etc.

[187] See his fortieth book.

[188] Pseud.-Homer. in Odyss. xii. *v.* 70.

[189] Nonn. Dion. *L.* 40. *v.* 355.

I have now to advert to a very curious fact. Among the many traditions of Wales, there is one of a *Labyrinth*, which the shepherds of that country often cut out of the turf, and which boys make use of as a play. It consists of a citadel or strong hold, surrounded by *seven concentric enclosures*, and called by them *the City Troy*. I have taken the liberty of copying the figure out of Mr. Peter [190] Roberts's agreeable volume of Welsh Antiquities.



The tradition, coupled with this popular device, is, that the city of Troy was defended by seven walls, represented by the seven exterior lines, and the entrance from B is made so intricate for it's greater security, because the enemy is supposed to have been under the necessity of going through the whole labyrinth, before he could penetrate to the citadel A. Mr. Roberts endeavours to make out, that the whole story about Troy, is founded upon the corruption of another Welsh word,

[190] Pop. Ant. Wales, p. 212. See Asiat. Res. 2. p. 480. ed. 1807.

but I give more credit to the tradition of the people, than to the learning of their antiquarian, not only for the reasons which have gone before, and of which many more will follow, but also because I have noticed that Mr. Lwydd, in his Archæologia Britannica, has a glossary of the now dead Armorican or Cornish tongue, in which you will find "*Tro*, the city Troy," and the other contents of the glossary have no sort of analogy to this. Therefore the Celtic tribes had some mystery among them, which related to the city Troy, whatever that city really was. Nor can I dismiss from my mind, that Geoffry of Monmouth found, among the reliques of Welsh literature, his tale of Brutus of Troy.

There is abundant proof that the Circus at Rome was an allegory exactly corresponding with that of the Labyrinthus, saving only that the former was round or elliptical, being an immediate type of Heaven; whereas the latter is oftener represented quadrangular, being a type of *Babel*, and only at second hand a type of *Heaven*. Some old Latin verses, quoted by Pitiscus in his Antiquities, address the Circus in words most strikingly similar to the above cited line of Nonnus,

Circus, imago poli, formam cui docta vetustas
Condidit, et numeros limitis ætherii.

The numbers within the cœlestial boundary amounted to SEVEN, as we know from Ausonius and others,

Phosphore, clamosi spatiosa per æquora Circi
Septenas solitus victor obire vias[191].

The circuits were seven in number, saith Laurentius Lydus, because the heavens of the planets are so many, and they were called Euripi, and in the centre of them stood what was

[191] Auson. Epitaph. 35. Equi Admirabilis. p. 78. ed. Amst. 1669. Varro apud Aul. Gell. *L.* 3. c. 10. p. 239. ed. variorum.

called the PYRAMID, and on the Pyramid stood three altars, of Saturn, Jove, and Mars; below it, three others, of Venus, Hermes, and Luna[192]. It seems that the Circus was not made, like the Labyrinths, perplexis parietibus[193], but that certain erections like posts, at equal intervals from that central thing which they called the Pyramid, marked the seven circuits without any other partitions; and the racers threaded their way through them, guided by the eye and by the memory. These posts were composed of two well known symbols, the Egg of Leda and the Dolphin. Ova honori Castorum [194] ascribunt. Delphinos Neptuno vovent. If the eggs were not the same as the phalæ with which Juvenal couples the Dolphins, it is not easy to say what these latter were;

Consulit ante phalas delphinorumque columnas[195].

An Euripus was a narrow channel of water; ductus aquarum quos illi Nilos et Euripos vocant[196]; but it was either applicable to any narrow passage, or the name must have inured to the Seven Ways of the Circus, from an idea that a stream of some sort flowed between the spheres of heaven and divided them by its channels. "The water of *the Ocean*, com-"ing from Heaven upon mount Meru, is like *Amrita* (amber "or ambrosia), and from it arises a river which *through seven* "*channels* [197] encircles Meru." The "Pyramid with three "altars" in the centre is almost a convincing proof that the Circus was made with reference to Babylon, or, at least, to the Capitolium of Rome, which had three shrines upon it's summit, to three gods called Συνναοι [198] or *the Dwellers Toge-*

[192] Lydus de Mensibus. c. iv. p. 4. ed. Schow.
[193] Serv. in Æn. 5. *v.* 588.
[194] Tertull. de Spectaculis. c. 8. vol. 4. p. 117. Semler.
[195] Juvenal. Sat. vi. *v.* 590.
[196] Cicero de Legibus. *L.* 2. c. 1.
[197] As. Res. viii. p. 357. and see p. 322, 323.
[198] Serv. in Æn. *L.* 2. *v.* 225.

ther, for these three were the Dii Magni Samothraces[199], Θεοι μεγαλοι, Θεοι δυνατοι, Θεοι χρηστοι, and Tertullian [200] says that the three altars in the Circus were sacred trinis Diis, magnis, potentibus, valentibus; eosdem Samothracas existimant. The *Pergamus* of the sevenfold labyrinthine city of Troy, in which the fanatic Cassandra was kept[201], was in the shape of *a Pyramid*, and it was an "immeasurably great high-place" with *three* shrines and altars, of Jove, Apollo, and Minerva,

ἀσπετος Ἀκρη,
Περγαμον ἀμφ' ἐρατην, περι θ' ιερον Ἀπολλωνος[202],
Νηον τε ζαθεον Τριτωνιδος, ἀμφι τε βωμον
Ἑρκειϐ.

But the Capitolium of Rome, and all her other sacred things, were avowedly but revivals of the religion of Troy, and her founder arrived in Latium,

Ilium in Italiam portans, victosque Penates.

The seven tracks, or channells of the sky, through which the planets move, are called in the Homeric greek τειρεα,

Ἀρες ὑπερμενετα . . . πυραυγεα κυκλον ἐλισσων[203]
Ἀιθερος ἑπταποροις ἐνι τειρεσιν,

a word which has nothing in the world to do with τερας, a portent, but implies merely the common idea of *terere iter*, and of τριϐος, via trita, or, as the Brahmens say, [204] "the paths of the "planets." With the teirea agree the euripi of the Circus,

[199] Serv. in Æn. *L.* 2. *v.* 297.
[200] Tertull. ubi supra.
[201] Tz. in Lycophr. *v.* 350. See Iliad. xxiv. *v.* 700. Quint. Calab. xiii. *v.* 420.
[202] Quint. Calab. *L.* xiii. *v.* 434. Iliad. *L.* v. *v.* 446. vi. *v.* 88. Quint. Calab. vi. *v.* 144.
[203] Hom. Hym. Mart. *v.* 6, 7.
[204] As. Res. xi. p. 102. These paths were round the summit of the Localoca mountains.

and the seven main streets which (taking the square as a round) go round the sevenfold city. These latter are called it's ἀγυιαι, and Apollo Ergates, the architect god who built Troy walls, was therefore called, Αγυιευς, and because he traced the walls of the great seven-streeted city or πολις ευρυαγυια in the shape of an exact square, or superficies of a cube, the idol or sculptured form of the god Aguieus was *a Cube*, σχημα[205] τετραγωνον. The fables of the Phocians recorded, that the oracle of Delphi was originally founded of brass, and with an hyperovium, by emigrants from *the Hyperboreans*, in whose names we discover again the intimate connexion between the two *Pasimelusas*, the Pagasæan ship Argo, and the city of the broad ἀγυιαι,

Ἐνθα τοι ἐυμνηστον χρηστηριον ἐκτελεσαντο
Ὑιες Ὑπερβορεων, Παγασος, και διος Αγυιευς[206].

Probably the word ἀγυιαι was not confined to the ἀιθερος ἑικων and her streets, but was also applied to the teirea or broad paths of heaven, for, upon occasions, where there is no allusion, however remote, to any town or city, Homer ushers in the night with this beautiful verse,

Δυσατο δ' Ἡελιος σκιαοντο δε πασαι ἀγυιαι.

It was not unknown to John Tzetzes, that Ilion was the City of the eight concentric enclosures, nor was the principle upon which they were built, for he describes Paris as sacrificing to the Gods (on his return to Ilion, and before the fatal abduction of Helen) " in the Hebdomad having-eight-ways of Au-
" rora the leader of the beautiful dance,"

[205] Pausan. *L.* viii. c. 32. s. 3.
[206] Bœo poetria, cit. Pausan. *L.* x. c. 5. s. 4.

Ἑπτασιν ὀκταποροις καλλιχοϱε Ἡϱιγενειης[207].

Καλλιχροϱ is a manifest transposition, made for the sake of the metre, by some one who forgot that Tzetzes does not write with any regard to quantity, nor with any regular regard to the accents[208], but in a very defective sort of hexameter rhythm; for he is clearly describing the city

ὁθι τ' Ἠοος Ἡϱιγενειης
Οἰκια, και ΧΟΡΟΙ εἰσι, και ἀντολαι Ἠελιοιο[209].

All sacred dancing around the centre, such as the May Pole, was an imitation of the measured movements of the planets around the earth, and because the motion of the dancers was governed by numerous sound, on that account perhaps they imagined there was a music in the Spheres to which the stars kept time. The seven concentric aguiai (between the οἰκια) are the χοϱοι, and give the figure of the planetary dance. Hence Ἐυϱυχοϱος Θηξη, and Ἐυϱυχοϱος Ὑπϱεια, which are equivalent to Πολις Ἐυϱυαγυια. And some such explanation is necessary, in order to make any sense of a "city with a broad dance," which Eustathius [210] has entirely failed to do. And I can shew the same thing more demonstratively. The Houses, and Dances, of Aurora mentioned in Homer's mystical romance of Ulysses, are called by him Aiaia and the isle of Circe. But Aiaia is famous in another class of poets, the argonautics, as the island of Æetes, brother of Circe, and son of the Sun; and one of the most remarkable of those poëts, the false Orpheus, describes

[207] Tz. Ante-Homerica. *v.* 85.
[208] See Ant. *v.* 64. 87. 89. 156. Post. 358. 381. 424. 565. etc. etc.
[209] Hom. Odyss. xii. *v.* 3.
[210] Eust. in Od. vi. *v.* 4.

the city of Aiaia as consisting of seven circles of walls and towers, one within another,

Ἑπτα περι [211] ϛεφανοισι κυκλωμενον.

Nothing is more true than what fable relates, that the hero Theseus, the rival of Bacchus, obtained the clue of the Minoan labyrinthus, and his initiation into all the mysteries of perdition, from the hands of the goddess, or deified whore and heroine, Venus Ariadne. And my remarks upon the Chorus of Erigenèa are confirmed by a passage not indeed *of*, but *in* Homer, where the word χοϱος is used as a simple synonyme for labyrinthus,

Ἐν δε χορον ποικιλλε περικλυτος Ἀμφιγυηεις [212],
Τῳ ἰκελον, διον ποτ' ἐνι Κνωσσῳ ἐυρειῃ
Δαιδαλος ἡσκησεν καλλιπλοκαμῳ Ἀριαδνῃ.

Cnossus was [213] the alleged site of the Minoan labyrinth, of which Ariadne possessed the clue. It would be a neglect not here to mention Egbatana [214], the capital of the Median kings, constructed by the first of them, Deïoces, or as Hyginus [215], Lucius Ampelius, and Vibius Sequester maintain, by Memnon, son of the morning. It consisted of *seven enclosures* of walls, built one within another, and all of them *round about the*

[211] Orph. Arg. *v.* 900. Herman.

[212] Iliad. xviii. *v.* 590. The ancients, who did not understand this, had many strange conceits about it. The Cnossians shewed Pausanias a statue of white marble, which they said was the *chorus*, and *made by Dædalus!* Pausan. *L.* ix. c. 40. s. 2. Others explain it, that he taught Theseus, Ariadne, and many other people, how to dance; and others again maintained, that the *chorus* was a sort of ball-room, or place to dance in. Schol. in. Hom. ibid. p. 514. ed. Bekker.

[213] Pausan. *L.* 1. c. 27. s. 9.

[214] Herod. *L.* 1. c. 98.

[215] Hyg. Fab. 223. Ampel. Lib. Mem. c. viii. Vib. Sequest. p. 236. ad calcem. Pomp. Mel. ed. Bipont.

palace and treasury of the king; and they were so graduated in their heights, that each wall surmounted it's exteriour neighbour by the height of it's own battlements, and no more. So far the fortress of Egbatan (for there was also a great suburban city, without any walls or regular dimensions) agrees fully with the foregoing principles. But the Medians (who, saith Strabo, "are as similar in manners, as they are contiguous [216] to the Armenians") selected of preference, for the sevenfold barrier of their royal mansion, that other cœlestial hebdomad, the rainbow or prismatic spectre, which made it's first appearance upon the neighbouring mountains as a sign from God. The tiers of battlements were diversified with seven colours, the first white, the second black, the third crimson, the fourth azure, the fifth scarlet, the sixth silver, and the seventh golden, all together presenting to view, under the bright sun of Asia, an iridescent crown equal to the whole circumference of Athens. Under the Roman emperours, it was still a living superstition, that the walls of Egbatan were the dwelling-place of the Gods, Θεων [217] ὁικησις.

The division of Babylon into streets was as regular as the rest of it's plan, for they were drawn in perfectly strait lines, some of them parallel with the river, and consequently extending the whole length of the place, and an equal number [218] transverse, and at right angles to them and to the river, which were of course divided in half by the river. The effect of a system of streets intersecting one another at right angles, was to form square masses of detached building; surrounded on each of their four sides by a street; that is by a space forming part of one of the long rectangular streets; with the exception of those which had one side abutting on the river.

[216] Strabo. *L.* xi. p. 764.
[217] Philostr. Apol. Tyan. *L.* 1. c. 39. p. 47.
[218] Herod. *L.* 1. c. 180.

These were called in latin insulæ[219], from their detachment, and vici, and, in the old latin and greek[220] glossaries, συνοικια, from containing the houses of several families; and, from their being thus insulated by the streets, St. Epiphanius[221] calls them ἀμφοδους. In the description of Babylon by Herodotus they are called Λαυραι[222], and he mentions that each of those, which were upon the river, was provided with a brazen sally-port leading down to the river, through the strong breast-work, which ran along the whole bank as a security against floods. The derivation of this word is unascertained. From what we read of the bay tree in old Priam's penetralia, at the altar of Jove, (that same old laurel which was transplanted to Rome or New Ilion, Vesta's

ab Iliacis laurea cana focis,)

it may be supposed that the penates or domestic *sacra* of each square, or island, had a bay tree; the squares no doubt being hollow and built round a spacious court.

In Homer's description[223] of the palace of Ulysses it seems as if the court or interior square, as distinguished from the building round it, was the Laura. I need not say a wealthy man might occupy an entire insula or laura; the palaces of kings would often cover the area of several common insulæ. But Laura, from whatsoever derived, was a sacred term, and was used to signify a sanctified or paradisaical spot. When Polycrates of Samos established a garden of delights, similar in it's nature to the notorious Daphne of Antioch, being filled with all manner of flowers, and constantly provided with dainty viands, and such other fruit, as is said by Mahomet to

[219] Facciolati. in *Insula* & *Vicus*. Casaub. ad Athen. 12. c. 10. s. 57.
[220] Gloss. cit. Facciolat. in *Insula*.
[221] Epiph. cit. Casaub. ubi suprà.
[222] Herod. 1. 180.
[223] Od. xxii. 137.

grow in paradise, it was called the Laura [224] of the Samians, and Laura Samiorum became a proverb [225] equivalent to pays de Cocagne. And there was another place, equally luxurious, at Alexandria, called the Laura [226] of the Blessed. Afterwards the Christian cœnobites adopted the same word [227] to sanctify their own συνοικια, especially those of St. Chariton, St. Sabas, and Mount Athos. It was sometimes, as in Epiphanius, written Labra for Laura, which is a proof of great antiquity, that pronunciation being the remains of the aspiration called digamma, which originally filled the place in that word now occupied by the u psilon. I mentioned the Daphne, (that is, literally, *Bay-Tree*,) of Antioch, and if that paradise of sensual delight (as well as another place at Pelusium) was so called, it is a strong indication that the others were also; although the more rustic Pelasgian name of that tree had become disused among the Hellenes. The enclosure, within which the pillar of Simeon the saint of Antioch stood, was called his *laura* [228] and his *mandra*.

Herodotus does not expressly say that the course of the river through the city was reduced to a straight line, as I have represented it in the little plan, above; but the symmetry, which he describes, would evidently be much impaired, if the course of the stream was winding, and it is not to be credited, that those who were at the pains of carrying the great river out of its course three times round the single borough [229] of Ardericca, and who drained it off into a reservoir, in order to build the bridge and tunnell, and who fenced it in with a powerful breastwork and gates of brass, would omit to guide it through the centre of the square city in a

[224] Athen. *L.* 12. c. 10. s. 57.

[225] Zenodot. Prov. ap. Græv. Thes. Gr. vol. x. Erasm. Adag. p. 409. edit. 1629.

[226] Athen. ibid.

[227] Casaubon. in Athen. ibid.

[228] Synax. Claromont. cit. Act. Sanct. 24 Maii, vol. 5. p. 298.

[229] Herod. 1. c. 185.

right line. It may be taken as a corollary to all the rest of what we read, concerning the ground plan of Babylon.

However, there are some understandings which can swallow a whole caravan of camels, and are choked at last by a mosquito, and such was the mind of the late Mr. Rich of Bagdad, whose statements are as commendable for their modesty and conciseness, as his reasonings are confused and unsatisfactory. " *After all,* (he says) [230] I find a difficulty in " believing that the whole area of Babylon was divided into " regular compartments by the intersection of houses at right " angles, like the surface of a chessboard. This savours " strongly of an imaginary arrangement." After surveying the vast and unaccountable relics of the plain of Shinar, and admitting that a city of four hundred and eighty stadia in circumference was laid down in the quadrate form, he is unable to believe that the lauræ, villages, or islands, containing the inhabitants, were placed in an analogous order, and as Frenchmen call it tirés à cordon. Any people beginning to lay down a city upon an open plain, if they had a master of their works, to direct them, would do so. But, setting out with this position, that the whole was studiously traced out in a square, then, I say, if history had recorded that the parts were built with no corresponding regularity, Mr. Rich might fairly have said " *that* is almost incredible." Did Mr. Rich believe in the existence [231] of Cape Francois in St. Domingo? or in that of the city of Santiago de Chili, which is not only drawn to the perpendicular, but precisely to the four cardinal points of the compass? I greatly suspect, that there is a latent infelicity even in his remark upon the *chessboard,* and that the said chequer, consisting of a square divided into squares, was designed to represent the city in which kings and warriours and statesmen first contended for mastery over each other and their

[230] Second Memoir. p. 14.

[231] See Ulloa's Voyage to South America. 2. p. 240. 256. London. 1807.

fellow creatures. It is worthy to be observed that the Chinese chessboard is divided into two equal parallelograms by *the River*[232], which runs in a strait channell through the centre of it.

The Scripture speaks of the design of the people in the days of Nimrod as a systematic one, in the execution of which they had proceeded so far forth, as to make Babel the head of a great tetrapolis, and the beginning of a mighty kingdom upon the earth, but left it incomplete by reason of the miraculous interruption that took place. Berosus, the Chaldee astronomer, and priest of Belus, an authour to whom some respect is due, notwithstanding his partiality to his own nation the Chaldees, says that Nebuchadnezzar raised three circuits or enclosures[233] τρεις περιβολας, of the inner town, and three of the outer; and as there is nothing in this phraseology to convince me that the latter triad was *inclusive* of the wonderful walls which defended the whole system, I conclude that it was not so, by which means I obtain from the historians of Babylon themselves my Labyrinthus and Caer Droia, my circus and pyramid and seven euripi, my ἑπτα σεφανοι, and ἑπταδες ὀκταπορoι.

It is not improbable that the three partitions called the outer town, may have been the portion which was newly settled by Nebuchadnezzar, and that the three inner divisions were the part which had been inhabited of old by the subjects of Cush or Æthiops. Most writers have treated the subject in a temper of exalting the Chaldees and their dynasty, and of extenuating the resources, knowledge, and atchievements, of the early generations of the Noachidæ; in which temper they are greatly encouraged by the remains of Berosus, who endeavours to suppress all memory of those people, who have filled the whole world and all it's nations with the traditions of their

[232] Hiram Cox on the Burmha Game. As. Res. vii. p. 487.
[233] Beros. ap. Euseb. Chron. *L.* 1. p. 31. Milan. 1818.

glory and their crimes; and to magnify exclusively the Chaldæan kings Nebupolassar and Nebuchadnezzar, who revolted from the great kingdom of Asia at Niniveh, just before it's final downfal. But, until then, the Chaldees had been, as Isaiah calls them, "a people of no account," a people whose forefathers Job "would have disdained to have set[234] with the "dogs of his flock." But I have heard no good reason to believe, that either time or energies were wanting for the completion of the plans of the Cushim, between the period of the emigration from Armenia and that of the dispersion of the Gentiles; nor do I believe, that the concurring histories which ascribed to the reign of the whore of Babylon, Semiramis[235], the original construction of the far famed walls, are untrue. The *building of the City* which was left off, was the building of the lauræ or habitations. The genius and audacity of Nimrod and his mother, favoured by circumstances, and perhaps by the "powers and principalities, and cosmocrators "of the darkness of this world," were sufficient to bring all mankind into a subserviency to their views, a fanatical belief in their deceptions, and a zealous cooperation in the expensive and laborious works of Babel; but it was not so easy to change patriarchal manners, as it was to abolish the religious and political doctrines of the patriarchate, and scarcely any Power, except the creator of the first nature, is able at a short notice to destroy the second nature, which is custom. Therefore it was necessary in order to the peopling of the city of Babel, for Cush and his children to rely mainly upon themselves, and upon the refugees of the Asylum, because it would by no means suit the inclination of the inhabitants of Asia, generally speaking, to leave their own herds and fields, in order to settle within the fortifications, and become subject to the police, of the Tyrannic Tower. And the precarious tenure of a govern-

[234] See Job. 1. *v.* 17. xxx. *v.* 1.

[235] Diod. Sic. 2. c. vii. Herodotus (i. e. his Ασσυριοι Λογοι. vide *L.* 1. c. 184.) citatus a Scholiast. Theocrit. xvi. *v.* 100. Theocr. Idyl. xvi. *v.* 100. Ovid. Metam. *L.* iv. *v.* 57. Ammianus. xxiii. c. 6.

ment, built upon such a complicated system of superstition and fraud, rendered great caution indispensable, both as to the materials employed in peopling the metropolis, and the distribution of them. But matters were in no respect similar in Nebuchadnezzar's time. He was not a Tyrant, but a Basileus, nor did he reign over all mankind by means of a fraud, but he reigned over a particular nation, the posterity of Chesed son of Nachor, and whoever else had become naturalized in Babylonia, and by the resources of that nation and his own transcendant abilities conquered a variety of foreign states in the same way as the kings of Macedonia, France, England, and numberless others, have done at divers times. But there was one custom which prevailed in his time, and supplied the place of the Asylum, which afforded the easy means of peopling any spot (where provisions enough were to be had) to any extent. This was, the transplantation of whole communities, from conquered countries, into any part of the conquerour's dominions, in which it was most convenient to settle them; as the Eretrians were removed by Darius into Susiana, the Singarians by Sapor into the east of Persia, the Israelites into Media by Shalmanazar, and the Jews to Babylon by Nebuchadnezzar himself. And, besides the Jews, he could bring as many people as he pleased from Niniveh, Tyre, Ægypt, Africa, and all the various countries which he conquered. On the contrary, the Asylum, though it would furnish more formidable citizens, being united to their chief by fanaticism or by desperation, would yield them in comparatively small numbers, and for the most part of one sex. The city, of which we treat, was, in the latter part of the long period, during which Cush fuit rex territorii Babel, surrounded with lines beyond the limits of the inhabited city, and we shall have occasion to observe in some other place that the exterior gates of Babel were very considerably removed from the inhabited quarters; a circumstance of great importance in resisting a protracted blockade.

The city of the hundred gates was called from it's connexion

with the mysteries of the Ark, Theba Hecatompylos or Hecatontapylos, and sometimes Thebæ Hecatompyli; thebah being an ancient name for the ark of Noah among the [236] Israelites, and Ægyptians, and, as it is said, the Indians, who name the high lands of Thebeth, or Thibet, from the Ark. From Babel, the city of Jupiter Belus, Diospolis, the city of Jupiter Ammon in Ægypt, was imitated, with it's hundred gates. A city of Bœotia in Greece was founded under the name of Theba Heptapylos; but this place did not grow into any sort of importance, until after the great emigration from Ægypt and Phœnicia into Greece, called the arrival of Cadmus or of Cecrops, and was only known to Homer by the name of Hypothebæ, and fills but the twenty fourth place in his enumeration of the Bœotian towns. There is not a single genuine passage in Homer in which the Bœotian *Thebes*, the Cadmèi, or the Cadmeïones, are mentioned, and the last-mentioned word is used by the interpolating minstrels to mean the countrymen, or subjects, or, at best, the remote descendants of Cadmus, whereas the termination ion denotes a *son* only, as in Atre-ion, Pele-ion, Tala-ion, Elat-ion, Ias-ion. The war of Thebes, moreover, is a strange and not very admirable fiction of the Thebans, savouring of the ἀρχαιον ὀνειδος Βοιωτιαν ὑν, and to allude to which is quite at variance with Homer's ideas and purpose, if indeed he ever heard of such a thing. But the notion of a Theba with seven gates may have arisen thus. The Ark was not the city of Babel, but the tower or artificial mount, or, to speak more correctly, the nave or oblong shrine upon the summit of the tower, which being divided into three partitions, in honour of three deities, gave rise to the plural use of the word Theba. A citadel, or palace, and the palace of the kings of Persia, in particular, is, to this day, called *the* [237] *Ark*, and, when Xenophon was in

[236] Guerin du Rocher, Tems Fabuleux. 1. p. 240. Paris. 1776.
[237] Fraser's Khorasan. p. 85. n. Hadgi Baba, vol. 2. p. 289.

Persia, it was called τα Αρχεια[238], or at least by some phrase which he has thus transformed into greek. Now, the Ark or arx in the centre of the city, τα βασιλεια, which was certainly provided with some means of defence, had very probably seven gates; or, being only accessible through the walls of the city and it's six interior περιβολοι, that is, through *seven gates in succession*, it might on that account be Theba Heptapylos. Amphion, the midnight hunter, son of Iasus or of Jove, is said to have built a city, so called, and a tower, by his magical incantations,

> Τας Αμφιονιας τε λυρας ὑπο πυργος ανεστη[239]
> Διδυμων ποταμων.

It seems that, in this Bœotian legend, the idea of the Tower being placed in a *Mesopotamia* or interamnian island was studiously preserved.

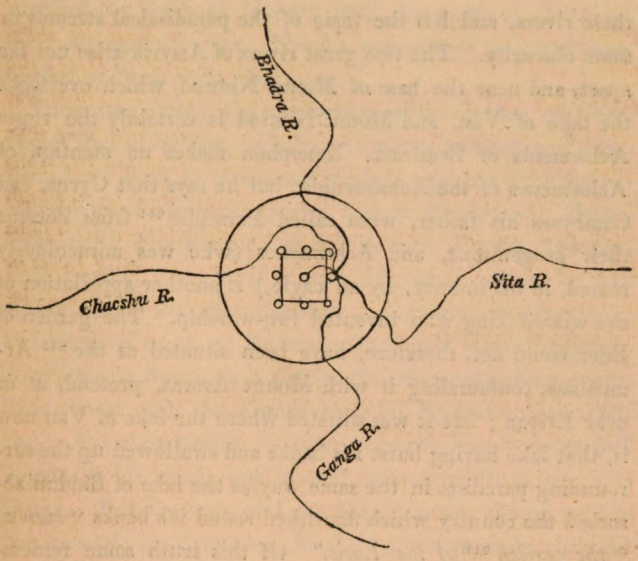
VIII. "In the sides of the North," that is, at the North Pole according to the fictions of Indian mythology, is the pure and holy land [240] called Ilavratta, and in the centre of that land stands Brahma-puri, the City of the Gods, and in the centre of Brahma-puri rises Mount Meru, their Olympus. The forms, which have been the subject of our discussion, have been curiously combined on this occasion. The land of Ilavratta is a perfect circle, but the city Brahmapuri is a perfect square, and instead of right concentric lines fencing [241] in the central sanctuary, eight circular towers are placed round the wall.

[238] Xen. Cyrop. *L.* 1. c. 2. s. 4.

[239] Eurip. Phœn. *v.* 831.

[240] Wilford As. Res. viii. 285. etc. x. 128.

[241] As. Res. viii. p. 376. no. 4. but the seven, or eight, dwipas, or regions, encircling Mount Meru, (which have given rise to the extravagant geography of the Indians), are really the seven, or eight lines of Babel, representing not the divisions of the earth, but of the world. See ibid. p. 289.



Here we have a remarkable feature of Paradise, or the Garden of Eden, united with the plan of the square city, that is, of Babel, I mean the river which at the eastern gate of Brahma's city branches into four rivers, which flow in the directions of the four points of the compass. "A river went "out of Eden to water the garden, and from thence it was "parted, and became into four heads," viz. the Phison, Gihon, Hiddekel or Tigris, and Euphrates. The original flowing of the Tigris and Euphrates from one source was never forgotten among the postdiluvians; Sallustius [242] auctor certissimus, saith Seneca, asserit Tigrin et Euphraten uno fonte manare in Armeniâ, and Boethius in like manner,

> Rupis Achæmeniæ scopulis . . .
> Tigris et Euphrates uno se fonte resolvunt [243].

But the convulsions which agitated that part of the earth, when the deluge broke forth, has separated the sources of

[242] Sallust. Hist. Fragm. p. 204. ed. Delphin. qto.
[243] De Cons. Phil. *L.* 5. metr. 1.

these rivers, and left the topic of the paradisaical streams in some obscurity. The two great rivers of Assyria arise not far apart, and near the base of Mount Nimrod, which overlooks the lake of Van, and Mount Nimrod is certainly the rupes Achæmenia of Boethius. Xenophon makes no mention of Achæmenes or the Achæmenidæ, but he says that Cyrus, and Cambyses his father, were called Perseïdæ [244] from Perseus their progenitour, and Achæmenes (who was miraculously reared, in his infancy, by an eagle,) is another appellation of the wizard king who invented fire-worship. The garden of Eden could not, therefore, have been situated as the [245] Armenians, confounding it with Mount Ararat, pretend, at or near Erivan; but it was situated where the lake of Van now is, that lake having burst it's banks and swallowed up the surrounding paradise, in the same way as the lake of Siddim absorbed the country which flourished round it's banks "*even as* "*the garden* [246] *of the Lord.*" Of this truth some remembrances appear to have been preserved by the mystics in the East, as well by the Christians, as by the synagogues of Satan. The masonic sect called Assassinï, held out to their followers the prompt enjoyment of a *laura Samiorum* or paradise of debauchery, the site whereof was, as they said, in Armenia close to the lake [247] of Van, and Monsr. [248] Jaubert describes that lake in a strain, which shews that some ideas of the same sort had been communicated to his mind, by the holy fathers who sojourn there. He extols "the blue waters and unruffled tran- "quillity of the lake, comme une mer sans orages, surrounded "by poplars, tamarinds, myrtles, and oleanders, and filled "with a multitude of verdant islets, which are inhabited by "peaceful anachorets." The word *Van* [249] signifies the Habitation, the Strong-place, or the Convent; and it may have

[244] Cyrop. *L.* 1. c. 2. s. 1.
[245] Chardin. tom. 1. p. 157. Philip the Carmelite. cit. ib. p. 158.
[246] Genes. xiii. *v.* 10.
[247] Falconet Dissert. on the Assassins. part 2.
[248] Jaubert Voyage en Armenie. p. 127.
[249] Id. p. 136.

supplied the Goths of Norway with the name of the *Vani*, their nation of *wise men*; Niorder, one of their principal sages, resided at Noah-town, Noatuna.

Those two events, the submerging of the garden of Eden, and of that of Siddim, each by an igneous and aqueous visitation, have been at times confounded; and the *peculiar* circumstances of the latter carried back to the former. Hymenæus, or [250] Agamemnon, (that is to say, Jupiter Agamemnon) became enamoured of one Argynnus, whom he saw swimming in the river Cephisus. Argynnus was drowned; and his lover raised on the bank a Temple of Venus Argynnis. Argynnus or Argynnis is plainly the herm-aphroditic power, from whose rites the abominations of Palæstine took their rise. But Agamemnon, in order to purify him from the foul disease of his mind, was himself submerged [251] in the lake Copaïs. But the story of Lake Copaïs is also carried back to the general, or Armenian, flood; for it was there that the first Athena [252] or [253] Aaden (otherwise called the Minyan Orchomenus) was buried in the waves, and also the first Eleusinis or temple entitled *the Son shall come.*

The most probable opinion with respect to the four rivers which flowed out of the Garden of the Lord is, that they were the Phasis, Araxes, Euphrates, and Tigris.

Dionysius the geographer mentions just *four* rivers, as flowing from, what he terms, the Armenian Mount; the [254] Euphrates; the [255] *Phasis*; the Halys,

Τῳ δ' ἐπιμορμυρωσι ῥοαι Ἅλυος ποταμοιο,
Ἑλκομεναι Βορεηνδε, Καραμβιδος ἐγγυθεν ἀκρης,
Ἀρξαμεναι τοπρωτον ἀπ' ὀυρεος Ἀρμενιοιο[256],

and fourthly, the Thermodon,

[250] Athen. *L.* xiii. c. 8. s. 80. Propert. 3. 7. 22.
[251] Plutarch in *Gryllo.*
[252] Pausan. *L.* ix. c. 24. s. 2.
[253] See Guérin du Rocher, Tems Fabuleux, tom. 1. p. 29.
[254] Dion. Perieg. *v.* 978.
[255] Ibid. *v.* 694.
[256] Ibid. *v.* 786.

Τὰς δὲ μετ' Ἀσσυρίης προχυσις χθονος ἐκτεταγυσαι·[257]
Ἔνθεν Ἀμαζονιδεσσιν ἀπ' ἐρεος Ἀρμενιοιο
Λευκον ὑδωρ προϊησιν Ἐνυαλιος Θερμωδων.

This Mount of God in Armenia is the Ἰδη Πολυπιδακος of Jove, and the true mount of[258] Meru, from which "four "large rivers issue, and flow towards the four cardinal points "of the world." But as the same rivers flow from the central tower of the square city of Brahma-Puri, it appears that the artificial mount, erected between the rivers Euphrates and Tigris, was identified with that from which those rivers originally flowed. The remembrance of the Phasis being one of the Paradisaical streams, induced a famous class of poets (originating, as I conceive, with Neoptolemus, author of the poem called the Ship-Building, or the Naupactic Epics) to place upon its banks the kingdom of Aia or Cyt-Aia, and to inclose within its waves the charmed isle Ai-Aia, or Cyt-Ai-Aia, where the royal witch was said,

et sidera et *amnes*
Posse Cytæeis ducere carminibus.

The Araxes, also, did not want its share of this primæval reminiscence, for the Orpheus[259] of the *Argonautica* makes it the chief of a quaternion of rivers, of which the Phasis aforesaid is one; "Out of Araxes, he saith, flow Thermodon, Pha-"sis, and Tanais." The gross absurdity of this geography doth but the more plainly bespeak its origin; for it shews, how bent and determined the mystical writers were upon procuring, at any expence, a *quadruple sacred river*, that being, in the mysteries of heathendom, one of the most ancient and venerable similitudes. There are four[260] vast rocks, say the mythologists of Thibet, from which as many sacred rivers derive their several streams, close to which there grows a

[257] Dion. Perieg. *v.* 773.
[258] As. Res. viii. p. 288.
[259] Orph. Argon. *v.* 753.
[260] Sir W. Jones's Third Discourse. As. Res. I. p. 419.

cœlestial tree, of which the fruit is Amrita, that is to say, *Immortality*. Because the flood broke out at Paradise in Armenia, and the fulmination of the Titanes or Nephilim with lightning and coals of fire took place there, at the moment when they were assailing the Terrestrial Heaven, and because the Garden which contained the source of the four rivers then disappeared and was supposed to have subsided into the inferior kingdom, it was said that there were *four rivers* in Hades, all of them sorrowful and abhorred streams, and one of them a stream of liquid fire. And these all flowed from a common source, the pool of Styx; for, although it be only stated that Styx[261], Acheron, and Cocytus do so, it is evident that they were prevented from completing the resemblance, by the opposite element of which their imaginary Phlegethon was composed. The Persian fire-worshippers relate, that after the Kharfesters had been destroyed by rain, the waters subsided into the caverns of the earth, and formed the zarè (sea or lake) of [262] Ferakhand in the midst of which stands the tree Gogard, which will reappear at the resurrection of mankind, and prevent the recurrence of either want or old age; but Ferakhand is certainly an appellation, likewise, of one or other of the two rivers of Mesopotamia. In which the reader will perceive an exact conformity with the fable of the abyss Oceanus and the river Euphrates Oceanus; and with the pool of Styx and the rivers Nile, Inopus, Titaresius, and others, Στυγος ἀποῤῥωγες. The plains of Elysium are the Garden of Eden taken down into Hades, and Pluto assures the maid of Henna that Elysium was, for a short space, the sojourn of men upon earth, but that is now the permanent habitation of the blessed; and he also mentions to her the wonderful tree that grows in it;

illic pretiosior ætas[263],
Aurea progenies, habitant, semperque tenemus

[261] Serv. in Æn. vi. *v.* 385.

[262] Zendavesta. tom. 3. p. 359. 363. 384. *Ferak*, hell, or purgatory; gehenna; Arabic.

[263] Claudian. Rapt. Proserp. *L.* 2. *v.* 285.

Quod superi meruere semel. Nec mollia desunt
Prata tibi. Zephyris illic melioribus halant
Perpetui flores, quos nec tua protulit Henna.
Est etiam lucis arbor prædives opacis
Fulgentes viridi ramos curvata metallo.
Hæc tibi sacra datur, fortunatumque tenebis
Autumnum, et fulvis semper ditabere pomis.

To the same system of opinions we must refer [264] the Limbus infantium, Limbus patrum, and terra sancti Martini, of which there was a talk in the middle ages.

The substantial correctness of this widely diffused notion may be nearly demonstrated. For, the Soul of the Lord after his crucifixion was in Hades[265], εἰς ᾅδου, and his time was employed in preaching to certain spirits [266] there imprisoned, and in the very hour of his departure into Hades he addressed his fellow-sufferer in these words, (to my judgment,) unequivocal[267], σημερον μετ' ἐμου ἐση ἐν τῳ παραδεισῳ.

But Elysium is a plain, and the Mount of the Lord is not commemorated among the great things of the inferior world. Vestiges may be discovered of a belief, that the Mount of God was taken up into the air. The notion, that Paradise was exempted from the deluge, because it was elevated as high above the surface of the rest of the earth, as to reach the moon[268], is so monstrous, that it must be founded upon a misconstruction. Whatever conjecture may be formed upon the distance of an object revolving in the fields of air, and whether it be computed by the hundreds of miles, or by the thousands, it is sufficiently evident that the cœlestial intermundia are of greater width than can be commensurable with the height of any mountain of Armenia. In fact, the idea, however general it may have been, is nonsense. But if it be meant, that

[264] S. Brigittæ Revel. *L.* 2. c. x. fol. 34. b. Gul. Neubrig. *L.* 1. c. 27.
[265] Act. Apost. 2. *v.* 27.
[266] 1 Peter. iii. *v.* 19.
[267] Luke. xxiii. *v.* 43.
[268] See Peter Comestor. fol. vi. a.

Mt. Paradise was unsubmerged by the flood, owing to its having, at that crisis, been elevated or taken up into the lunar sphere, or to some other considerable distance, the confusion of words is in that way naturally accounted for. The Brahmens fable that when the Gods and Giants stirred up the Ocean from it's foundation, the Moon[269], composed of the purest particles of matter, sprung out of the Ocean and instantly flew up to heaven. The Orphic theosophists called the Moon γη αἰθερεια, and ἀντιχθων, the *earth's counterpart*, maintaining that there were mansions and cities in it,

'Αλλην γαιαν ἐμησεν ἀπειρατον, ἣντε Σεληνην[270],
'Αθανατοι κλητζεσιν, ἐπιχθονιοι δε τε Μηνην,
'Η πολλ' ἐρε ἐχει, πολλ' ἀστεα, πολλα μελαθρα,

and the scholiast [271] of Statius, Lactantius Placidus, explains, that it was considered as an exterior portion of the earth itself, philosophi esse terram dicunt quæ circa nostrum hoc solum circulo altiore suspensa est. It was, saith Plutarch, one of the portions and climates of the earth[272], γης μοιρα και ὡρα προσκαλειται, and an island which the waves of Styx vainly endeavoured to [273] submerge. All this has no manner of meaning as applied to the lesser luminary, which was formed at the creation, for the purpose of giving light by night; but will become very intelligible, if we suppose that the immediate seat of God's presence in the garden of Eden was taken up into the skies, and was supposed, being no longer seen in a separate form, to have been united to the Moon. The Greeks and Romans spoke of Olympus, as heaven, and as a paradise of delights containing the gorgeous palaces of the

[269] Wilford on Sacred Isles. As. Res. xi. p. 35, 6.
[270] Orpheus ap. Procl. in Plat. Tim. *L.* 3. p. 154. *L.* 4. p. 283. Basil. 1534.
[271] In Theb. *L.* 2. v. 58.
[272] Plut. de facie in orbe Lunæ. p. 935. Xyland.
[273] De Gen. Socrat. p. 591. Henry More describes the Moon as being full of hills, valleys, towns, towers, and such like, and then subjoins these remarkable words,

And oft PANGAION, as it turned, I read
In mighty characters decyphered.

Insomn. Philosoph. p. 326.

gods, and at the same time they treated of it as of a mountain having it's roots in the earth and being actually a part and parcel of the earth. But every hunter or shepherd of Thessaly could see with his own eyes, that the summits of Olympus were savage and desert rocks. The solution of this seeming absurdity is, that Jove's Olympus, the paradise in heaven, *is really a mountain of and belonging to this terrestrial globe*, but at present separated therefrom, and rendered both invisible and inaccessible. Saturn (it is said) occupied the Uranian Olympus[274], and was enthroned there as king of the Titanes; and Oceanus came and occupied the θεσπεσια ῥειθρα which were under the Olympus, and they surrounded *the heaven which was there, but not the highest part thereof,* (τον ἐκει ὀρανον, ἀλλ' ὀ τον ἀκροτατον,) that is to say, *Paradise*, but not *Mount Paradise*.

The Jews were acquainted with the circumstance in quæstion, and understood or affected to understand it of their own Holy Land in Canaan. "Adduxi aquam[275] diluvii et non "exterminavi illam, sed conservavi illam. Non enim disrupti "sunt in illâ fontes iræ meæ, neque descendit in eam ira con-"summationis meæ."

Satan carried[276] up our Saviour *in the Spirit* (that is exstatically, and without the body) εἰς ὀρος ὑψηλον λιαν, from which he could descry all the kingdoms of the world. Although no substances be opaque or impenetrable to the ken of the Divine Spirit, it is most probable that the *world* here means the *Œcumenè*, or the countries of the four prophetic monarchies, within which certain awful scenes, upon which the fates of the world hang, are, as it seems, to be acted; because, the elevation of the mountain is most indisputably mentioned as a means of obtaining a greater range of sight, as with a bird's eye. But in order for a mountain by it's elevation to display the kingdoms of the Roman and Persian empires, it must have been considerably removed from the earth. Some years afterwards John was also taken in the spirit by one of the messen-

[274] Procl. in Plat. Tim. *L.* 4. p. 297.
[275] Philo. Jud. Bibl. Antiq. p. 8. Basil. 1527.
[276] Matthew. iv. *v.* 8.

gers of God, who carried him up to a [277] *great and high mountain,* and shewed him the great city, the holy Jerusalem, descending out of heaven from God; and out of it flowed the river of the water of life, and upon the banks of that river grew the *Tree of Life,* whose fruits ripened every month for nourishment, and it's leaves were a panacea for healing all infirmities. It would seem, therefore, that the pagans and the mystics, ever wresting and perverting the truth to evil purposes, had again in this instance a basis upon which to build their airy castles, and that Mount Paradise was taken up by the Lord and hidden from view for a season, in order that it may descend again in due time, and become the capital seat of a blessed theocracy, according to the beneficent purposes for which the Terrestrial Heaven was originally planted by Him. The obtaining possession of this mount, and bringing it back before it's time, was one of the impious dreams of the congregations of Satan,

Carmina vel cœlo possunt *deducere Lunam.*

I will now return from this somewhat long excursion upon the subject of the Four Rivers, to enquire whether or not the Tower-builders who constructed Bel or Babel to be an imitative Olympus, did contrive to obtain that indispensable adjunct of a mystic paradise the *one River* divided into *four.* It seems that they did. "Cuth, says Tabari the Persian, was king of "the territory of Babel, and resided in Erac. Know that the "river which he dug, and which is still flowing, is [278] Cutha, "and the king was named after it." But Sapphioddin[279], the Arabian geographer, gives this account, "Cutha was the name "of *four rivers,* and also of three places, in Erac, in the land "of Babel, which were once destroyed *by fire;* but *others* "*were produced.*" In other words, Paradise with its Four

[277] Revel. c. xxi. *v.* 10. xxi. *v.* 1. 2. A dwelling-place was sent down from heaven for Adam to inhabit, but at the time of the deluge it was taken up again into heaven, where it is now kept. Zamach. in Alcoran. sur. 2. cit. Pococke Hist. Arab. p. 118.

[278] Tabari cit. Hyde de Vet. Pers. Rel. c. 2. p. 40.

[279] Lex Geogr. Arab cit. Hyde. c. 2. p. 39.

Sources was destroyed in the igneous eruption of the flood, (therefore said to have burst forth from the oven of the Woman Eve or Zala-Cupha, near to Noah's Mons Illustris [280] or Glorious Mountain,) and Cush, king of Babel in Shinar, made other four in place of them. Others ascribed this work to the son of Cush, but still to his reign, for Nimrod did not survive his father; "It was Nimrod the Giant [281] who dug certain "rivers in al Irac, which he conducted out of Euphrates; "and the Cutha which is on the way to Cupha, is said to be "one of them." It was contrived thus: the Cushim could not make four rivers have their source in Shinar, but they could insulate that country by placing it between four rivers: these were the artificial Nahar-Malch or royal canal from Euphrates into Tigris, forming the base of the triangle of Shinar to the north: the Euphrates and Tigris, its sides, to the East and West: and to the south, at its vertex, the Pasitigris made by the artificial adunation of the two last. Thus was the lower Mesopotamia enclosed: and people have wantonly transferred this arrangement of rivers to Paradise, in defiance of the words of Scripture, and assigned the country about Babylon for the site of the garden of Eden. I suppose that the Pasitigris or Chat el Arab[282], is the Cutha mentioned above by ibn Jusuf as being the way to Cufa, which was near Balsora. The Arabian story given by Saphioddin corresponds with one of the traditions of the Argives. The Gods dried up all the rivers and fountains in the country of Argos,

Θεοι θεσαν Αργος ἀνυδρον[283],

but king Danaus (who, as I shall bye and bye have occasion to shew, was Cush,) invented hydraulics, and supplied them with fresh streams,

Αργος ἀνυδρον ἐον Δαναος ποιησεν ἐνυδρον.

280 Liber Pharh. Sur. Persic. cit. Hyde. c. 10. p. 171.
281 Ahmed ibn Jusuf. cit. Hyde. c. 2. p. 73.
282 See Rousseau sur les Wehabis, in Mines de l'Orient. p. 194.
283 Strabo. *L.* viii. p. 539.

Bhagiratha [284] fetched the Ganges and led it to the sea through seven channells, and Hercules did as much for the Nile, at the command of Osiris.

The result of these observations is, that, although the doctrine of Paradise having been in Mesopotamia is a flagrant errour, or rather an audacious violence offered to the unequivocal testimony of Scripture, it is not a gratuitous or casual perversion of the truth, but one derived from the great and common source of the errours of the Gentiles.

IX. The tower of Babel [285] was *a pyramid* erected in the middle of the temple of Bel, of which the base was the square of a stadium, and the altitude was also a stadium, so that with a pyramidal form it united the essentials of the cube. Upon it's summit was a threefold shrine or (as it was styled from its oblong and naviform shape) νηος, nave; and in the lower part of the same ædifice there was another shrine, or a crypt, ἀλλος κατω νηος. The upper nave was, if I may so say, *templar*, and was an imitation of the Ark of the Covenant reposing upon the summit of the terrestrial heaven; the *mons illustris* of Noah before the flood, and the neighbouring Olympus of his postdiluvian reign, being, upon the theory of similar worlds and recurring cycles, esteemed equivalent terms; but the lower nave was *sepulchral*, and a type of Hades. The Tower of Babel was sometimes called the *temple*, and sometimes the *tomb*, of Jupiter Belus. Strabo describes it in these words; Βηλε ταφος· ἡν δε πυραμις τετραγωνος, ἐξ ὁπτης πλινθε, σταδιαιον το ὑψος, and Ælian [286] calls it Βηλε μνημα, but Arrian, in relating the very same historical fact, of which they were speaking, uses the terms Βηλε νεως and ἱερον [287]. The tomb of Jove in Crete was said to be that of Olympus; Olympus, say the fabulists [288], was the preceptour of Jove, and instructed him in so wonderful a manner, that Jove was called after his teacher's name the *Olympian*; but he entered into

[284] As. Res. viii. p. 296.
[285] Herod. l. c. 181. Strabo. xvi. p. 1049.
[286] Var. Hist. *L.* 13. c. 3.
[287] Arrian Exp. Alex. *L.* 3. c. 16. *L.* 7. c. 17.
[288] Diod. Sic. *L.* 3. *c.* 72.

some cabals with the Giants against his pupil, who struck him dead with lightning. But Jupiter, when it was too late, relented, and as a posthumous tribute of veneration for Olympus, made him a tomb, and [289] ordered it to be called by his own (Jupiter's) name. And accordingly the Olympian hill at Pisa, where the games were had, (Pindar's brazen heaven, and hill or tower of Saturn) was called by Homer, in one of the fragments given in the little book called the Contest of Homer and Hesiod, the Tomb of Jove,

Οὐδέποτ' ἀμφὶ ΔΙΟΣ ΤΥΜΒΩΙ καναχηποδες ἵπποι
Ἅρματα συντριψῶσιν ἐριζοντες περι νικης.

The word *tymbos* occurs (I believe) just 20 times in Homer's works, and invariably means a place of sepulture. The stupid mythologies which I have just quoted, were invented, after the pagans had lost sight of the real origin of their religious system, and had begun to engraft upon the old traditional names and narratives, a sort of natural theism, bolstered up by allegorical explanations; because they were then unwilling to admit as a fact, that their supreme Deity had ever lived as a man, and died, and been buried, and were exceedingly angry with the Cretans for their story about Jove's tomb, Διος ψευδημονι [290] τυμβῳ, and when Euhemerus attempted to unfold some glimmerings of the truth, which he had discovered among the Asiatics, they raised a great outcry against him. But the Cretans told no more than the truth, in saying that Mount Ida, the hill of Jove, and his temple, was also his sepulchre, except in as far as they followed the example of all the other nations, and appropriated to the country, in which they themselves then lived, the events which happened in the country from which most of the different peoples originally came. And the imaginary dead man, Olympus, is the tomb, and not the person intumulated. Boccaccio (from the ambiguous and quæstionable sources to which he resorted) gave these

[289] Ptol. Heph. Nov. Hist. *L.* 2. p. 147, 8. ap. Phot. Bibl. edit. Berol. 1824.

[290] Nonnus. viii. *v.* 117.

accounts of the man Jupiter. He was a noble *Arcadian*[291], by name Lysanias, who emigrated to Athens, and there promulgated the first institutions of law, matrimony, and religion, and established altars, festivals, and priests[292], and was thought to be God himself, and was therefore called Jove. But others[293] maintained that there had been a prior man so called who conquered and dethroned Lycaon the cruel king of Arcadia, who used to serve up human flesh at his table. I need not say, that Lycaon perished in the deluge, which was occasioned by the horrid practices that prevailed in his kingdom. But it appears from these dark intimations, that the fact of Jupiter (the great god of the Hellenismus) having been a man, who introduced the pagan doctrines, was well known among a certain stamp of people.

It is a great errour, to suppose that the Tomb of Jove is merely a mystery, whereby the ARK is made to be the symbolical coffin of it's inmates. The descent into the ark is a type of the grave, and a sign, equivalent to the sign of Jonas the prophet. But, in addition to that, Jupiter Bel was really buried in the pyramid called of Bel or Ba-Bel, and his bustum it really was. A Greek authour [294] who is quoted by Josephus, gave some account of the dispersion of the people from Babel, των δε ἱερεων τϐς διασωθεντας, τα τϐ Ἐνυαλιϐ Διος ἱερωματα λαβοντας, ἐις Σεννααρ της Βαβυλωνιας ἐλθειν. This passage is unintelligible, because Shinar of Babylonia is the very place in which they, and their sacred things, were at the time in quæstion, and *from whence* they were then sent forth over the *face of the whole earth.* But the Jewish historian is not to blame for citing such confirmations of his own history as the profane authours would furnish, nor is such a blunder to be at all wondered at in this obscure Greek historian, the best of them being grossly ignorant upon such matters. But this same Hestiæus was correct in stating, that the priests of Enyalian Jove did upon one occasion (and upon only one) take

[291] See above, p. 61. p. 81. vol. 3. p. 72.
[292] Leontius or Leo Pilatus cit. Bocc. Geneal. *L.* 2. p. 25.
[293] Theodontius cit. Bocc. *L.* 5. p. 78, 9.
[294] Hestiæus cit. Joseph. *L.* 1. *c.* 4. p. 16. Hudson.

their departure, with all that they held sacred, in order to go *from* their former habitations *to Shinar of Babylonia*. This happened when "the people journeyed, and found a plain in "the land of Shinar, and dwelt there, and said to one another ". . . . Go to, let us build a city and a tower." Ἱερωματα, denoting aught that is consecrate or accounted holy, hath no very definite meaning, and might no doubt be applied to vessels or utensils. But that, in itself, may seem a matter too insignificant, to be recorded from such vast antiquity, and I hold it to be rightly [295] interpreted the mortal remains or, in the language of more modern superstition, the RELIQUES of Jove. And so sings a learned poet:

Callimachi Manes et Coï SACRA [296] Philetæ
In vestrum, quæso, me sinite ire nemus;

and another likewise,

Ipse semipaganus
Ad sacra Vatum carmen affero nostrum:

in which places it is evident that their own selves, and not any other thing appertaining to the departed bards, are meant.

The dwelling-place of Vishnu, in the holy city Narayanapura, is called [297] *Cham* or Heaven, in which the real name of the patriarch Jupiter may perhaps be sought by etymologists. But we have better and more positive memorials concerning the burial of that patriarch at Babel. When Xerxes rifled and partly demolished the Temple of Bel, he also forced his way into the Tomb, and he found in it a sarcophagus of crystal where the dead man lay embalmed in oil, but it wanted nearly a palm of being full[298]. Upon a small column, in the same place, was an inscription, saying "it shall be worse for him "who opens this tomb and does not fill up the sarcophagus."

[295] It is so understood, by one of the English translatours.

[296] Propert. *L.* 3. el. 1. *v.* 1.

[297] As. Res. xi. p. 103.

[298] Ælian. *L.* 13. c. 3. Martinus Polonus mentions that mankind erected a sepulchre for Cham son of Noah and called him Zoro-aster, that is, vivens astrum. Chron. *L.* 1. p. 20.

From which it appears, that the buriers of Ham did not so much deprecate the opening of the tomb, as they solicited the replenishing of the oil, which no hermetical closing could hinder from evaporating in the course of ages. Xerxes withdrew; having, it is said, vainly attempted to fill the coffin, which never grew the fuller for what he poured in; and, the story adds, he was soon after murdered by his son. This latter part is a gross fiction of the Chaldean clergy. Those fellows hated the noble son of Darius, by whom, and by whose father, such heavy humiliations had been laid upon their city and temple, and they would fain make out that the God abhorred him and rejected his good offices. There can be no doubt, that the King paid all respect and duty to the reliques of his divine progenitor, the ΞΥΝΟΣ Ἐνυαλιος of his religion and theirs. The remainder of the facts have all the character of history, and an high degree of probability. No method of preserving is more like to have been used in Armenia for the remains of Ham, than the juice of the miraculous tree which flourished there, and which had been the pledge of his preservation and resurrection when he was buried before, alive in his floating coffin. The olive is not an Armenian tree; nor if it had been so, could it have been τανυφυλλος (as Homer supposed) by any natural means. The transaction is a miracle, (that is, a thing in which the divine power is not only exercised unaccountably, as it is in all things, but conspicuously, and for a *particular* purpose, and that purpose an *apparent* one) and I surmise that it may have been a miracle of creation, producing a new thing such as the rain-bow was, and which had not existed before. It was a tree of peace and reconciliation, and a pledge that the tree of life should one day be restored. It was probably removed to Babel, and from thence propagated over the world. Whether plants sprung up, after the flood, from seeds that were preserved in the mud, or by an original creation, is unknown. The *ambrosia* of the Gods, or elixir of immortality, was, according to one ancient opinion, the oil of olives. Thetis anointed Achilles every day with ambrosia, and exposed his body to the action of fire by night, that he might become immortal and exempt from old age,

ἐδαιε
Νυκτα δια μεσσην φλογμῳ πυρος ἠματα δ' αὐτε[299]
Ἀμβροσιῃ χριεσκε τερεν δεμας,

which the scholiast of Apollonius explains by these words, θειοτατῳ ἐλαιῳ περιεχριε. If this does not mean the oil of olives, it at least alludes to the sanctity of that ointment. The Babylonians of Herodotus his time kept their dead *in*[300] *honey*. I have some doubt whether the *column* mentioned by Ælian be different from the crystal sarcophagus, although he describes it so. The Macrobian[301] or Immortal Æthiopians, used to enclose their great men in columns of crystal, being first duly embalmed, and by that means the body stood upright, and perfectly conspicuous without any offensive odour; and every year offerings and sacred rites were administered to the columns of the dead. The Ægyptians had the like custom[302] of placing the body upon it's feet, in a case fitted to the human shape; but they could not follow the beautiful method of the Æthiopes, because they had not the same abundance of crystal in their country; and *melted stone* (that is, glass) appears to have been a[303] costly article among them in the days of Herodotus. The word πυελος, which I have rendered by the general term sarcophagus, is very difficult to set any positive meaning to. It is thought by[304] Perizonius to mean solium balneare, the seat upon which people used to sit in the bath, but Eustathius[305] says that it's proper meaning is *a vessel to hold milk*. The receptacle of the body of Jove may even have been of pyramidal shape, for the pyramid comes within the generic term[306] *column*. Semiramis is said to have inscribed upon her imitative Olympus, these words, Columnam, templum, Statuam, Jovi Belo socero, et Matri Rheæ, in hoc

[299] Apol. Rhod. iv. *v.* 871. Schol. ibid.
[300] *L.* 1. c. 198.
[301] Herod. *L.* 3. c. 24.
[302] Herod. *L.* 2. c. 86.
[303] Herod. *L.* 2. c. 69. See Plat. Tim. vol. 9. p. 369. Bipont.
[304] In Ælian. loc. cit.
[305] In Hom. Od. xix. 553.
[306] See above, p. 101. 102.

Olympo Semiramis dicavi. Now, that column may either be *the Tower*, which stood in the middle of the temple, or it may be the crystal receptacle of Cham himself. There are many traditions of learned secrets having been inscribed upon a number of columns, but there was at Babylon one column called *the pillar of Acicharus*[307], with some sentences inscribed on it in the sacred character, upon the meaning of which Democritus, and afterwards Theophrastus, wrote discourses. Acicharus seems[308] to have been worshipped as a prophet and demigod by the people of the Cimmerian Bosphorus.

In the temple of Jupiter Triphylius[309], in the fabulous isle of Panchaia, there was the golden bed of Jupiter six cubits in length and four in breadth, upon which there stood a golden column; and a chronicle of the actions of Uranus, Saturn, and Jove, was inscribed upon the column in Panchaian letters, or, as Diodorus says in another passage, in the sacred Ægyptian letters. As the whole drift of the book of Euhemerus, from which this is taken, was to prove that Jupiter was a mortal king and lawgiver, (although he seems to have avoided any express mention of his death) it is the more probable that the bed was a bier, and the pillar an Æthiopian sarcophagus.

Whatever may have been the form of his sarcophagus, and whether his remains were erect or recumbent, it appears that the old wizard was really enshrined in the Pyramid of Babel, and remained there as long as we have any certain knowledge with respect to the fate of that ædifice. We may now comprehend why the Persian iconoclast, king Xerxes, spared the Statue which was in the lower or sepulchral νηος, when he removed the idols of Jupiter, Juno, and Rhea, which were in the templar νηος. The former was not an *idol*, it was only a *monument*, and although the proper Persian kings, such as the Achæmenidæ, and Sassanidæ, did not approve of idolatry, they did not, like the Mahometans, reprobate all graven effigies.

[307] Clem. Alex. Strom. *L.* 1. p. 356, 7. ed. Potter. Diog. Laert. vit. Theophrast. c. 13. p. 311. Lips. 1759.

[308] See Strabo. *L.* xvi. p. 1084.

[309] Diod. Sic. *L.* 5. c. 46. Excerpt. 6. p. 5. vol. 4. Bipont.

Quintus Curtius [310] mentions in his history that the princes of the first of those dynasties used to adorn their chariots with small statues of Belus and Ninus. Whether the Assyrio-Persian dynasties, the Peishdadians, and Arsacidæ, were as scrupulous in that respect may be doubted. At least they must have had teraphim or images for purposes of sorcery, for these were a part of the magic of Nimrod, the tradition of which was fresh in the East, when Sir John Mandeville travelled there. "That Tour founded kynge Nembrothe[311] that "was kynge of that contree, and he was firste kynge of the "world. And he let make an image in the likenesse of his "fadre, and constreined alle his subgettes for to worschipe it. . . . : "and so begonnen the idols and the symulachres "first." But this is certain, that the general introduction of imageworship came in with that of Sabianism, and is an incident connected with the breaking up of that Scythism, which lasted from the flood till some years after the Towerbuilding.

Many farther proofs of the proposition now in hand may be brought forward. Democritus, who travelled into Babylon, and there studied the inscriptions on the column of Acicharus, learned magic from the books of Dardanus, it's first inventour[312], which were deposited *in his tomb*. Columella affords us some means of judging of the filth contained in them, (which was however exceeded by the villainy and madness of the Gnostical hæresies, derived from similar sources,)

> At si nulla valet medicina repellere pestem[313],
> *Dardaniæ* veniant artes, nudataque plantas
> Fœmina, quæ justis tum demum operata juventæ
> Legibus obsceno manat pudibunda cruore,
> Sed resoluta sinus, resoluto mœsta capillo,
> Ter circum areolas et sepem ducitur horti.

[310] L. 3. c. 3.

[311] Mandeville, p. 48.

[312] Plin. N. H. *L.* 30. c. 1. Martinus Polonus says, that Cham son of Noah malè compertam magicæ artis tradidit disciplinam; and that the people erected a sepulchre to him. *L.* 1. p. 20.

[313] Colum. *L.* x. *v.* 357.

Pythagoras, another pretended philosopher, who travelled in order to search out the hidden secrets of the gentiles, and was completely intoxicated with folly and superstition, visited some part of the temple of Delphi, which was called the *tomb* of Apollo, and he there wrote an inscription to this purpose, that Apollo was the son of Silenus[314], and was slain by Python and buried in that spot. But the demi-god Silenus is the Noah of the satyrical drama, so represented with reference to his state of drunkenness. Therefore the inscription of Pythagoras (only setting the Delphian temple for its prototype) was not incorrect, and it agrees with the assertion [315] of Nonnus, that the same person, who "upon the Euphrates "was Belus" was ἐν Ἑλλαδι Δελφος Ἀπολλων. Saguntus or Zacynthus was thought to be *a son* of Dardanus, which was the way in which the mythologists often disposed of homonymes, and so swelled out their "indeterminate genealogies;" but *the same person* is indicated by that name, of which we need not inquire into the etymon. To Sa-Guntus was dedicated, among other high-places, the famous hill of Saguntum in Spain, and *that hill was his tomb*, erected to him by Hercules;

> Haud procul Herculei tollunt se littore muri[316],
> Clementer crescente jugo, queis nobile nomen
> Conditus excelsâ sacravit colle Zacynthus.

The tomb of Archemorus, in whose honour the Nemean games were held, was a temple,

> Mirum opus accelerâsse manu, stat saxea moles[317]
> Templum ingens cineri,

and we learn from Pliny that the Labyrinthus [318] of Ægypt was esteemed by some a Palace, by others, a Tomb, and by

[314] Porphyrius Vit. Pythag. c. 19. p. 30. Kiessling.
[315] *L.* 40. *v.* 406.
[316] Sil. Ital. l. 273.
[317] Stat. Theb. vi. 242.
[318] Nat. Hist. c. xix. vel c. xiii. tom. ix. p. 682. Franz.

others again a Temple; and all those three opinions had a foundation of truth. St. Clement of Alexandria [319] was informed that the principal object of adoration to the Indian Semni or Gymnosophists was a *pyramid*, under which the bones of a certain God were buried. Cham was the third and most renowned of the three brothers Corybantes, called by way of distinction, *the Corybant*, and sometimes [320] *the Satrap*, and when this person was dead, his head was brought with great pomp to the *base of* [321] *Mount Olympus*, and buried there. The head is particularly mentioned, as I conceive, in allusion to the Tower of Belus being the Head or Capitolium of the city. The Capitolium of Rome was the tomb of Olus [322], Summanus, or Pluto, whose head was found there. Regnatoris in populi Capitolio quis est hominum, qui ignoret, Oli esse sepulchrum Vulcentani? And to wind up the argument, that other temple of Jove with the three shrines, the Pergamus of Ilion, was the tomb of the Trojan Jupiter [323], surnamed Hercius, Agamemnon, and Lapersius.

No little contradiction exists as to the fate of the Tower, when Xerxes ravaged Babylon, but I think we may remove it. It was not either in shape or substance a perishable building, and even deliberate malice would have met with some trouble in effecting its sudden destruction. Herodotus was there about fifty years after Xerxes, and saw it in good order. Pliny, who flourished under Vespasian, saith durat adhuc Jovus Beli templum [324]. Pausanias, in the time of Antoninus Pius, avers that the temple of Belus was then standing [325]; as also were the walls or some part of them, but empty of dwellings, like those of Tiryns. While Diodorus, in the Augustan age, avers that the work (κατασκευασμα) had already fallen to pieces by time; and Strabo, who was nearly cotemporary with Dio-

[319] Clem. Alex. Strom. 3. p. 539. Potter.
[320] Pausan. vi. c. 25. 5.
[321] Euseb. cit. ante, p. 32. n. 32.
[322] Arnobius, adv. Gentes. vi. c. 7. p. 207. Orelli.
[323] Lycophron. 335. 1124. 1370.
[324] Hist. Nat. vi. c. 30.
[325] Paus. Arcad. *L.* viii. c. 33.

dorus, mentions its destruction in terms the strongest that language affords. It was not only pulled down, but its foundations dug up! It was κατεσκαμμενον· [326] Ξερξης δ' αὐτον κατεσπασεν. And Arrian describes its ruin by Xerxes in the like words, καθειλεν και κατεσκαψεν. Here we have one historian who saw it standing after the death of Xerxes, and two others (who had read all the Macedonian writers, to whom Babylon was so intimately known) maintaining that the plough had passed over its foundations in the time of Xerxes! The truth is, that he removed the idols, and whatever ornaments, inconsistent with the Magic of Zoroaster Hystaspes, Nebuchadnezzar had placed there; and PULLED DOWN, and DUG UP from their foundations the Hanging Gardens, which related to the worship of the Magna Mater. The Tower he left uninjured. He could not have any motive for insulting the oldest monument of Fire-Worship, the work of his mighty ancestors Cush and Nimrod the founders of his kingdom. And had he wished for it's destruction, in other respects, his piety would not have dared to exhume the bones of the founder of his own religion. And it must ever be doubtful if the foundations of the Tower do not exist, among the heaps of ruins upon the plain of Babylon. On the other part, as the Hanging Gardens did certainly once exist, and as Herodotus neither saw nor heard of them, they must have been utterly eradicated and swept away by some one, previous to his journey into Babylonia.

X. I must now, therefore, advert to a work which existed in its glory but a short time, and was accounted a great wonder, the Hanging Garden. This was no work of Nimrod's; nor, if we may trust of Diodorus, of Semiramis, but of a later Syrian King. They were about four pelethra or jugera in length, on each side; their ascent was mountainous, built terrace above terrace, theatrewise. Under the terraces were the galleries which supported the soil and plantations, each lapping or pro-

[326] Strab. L. xvi. p. 1049.

jecting, as they ascend, a little over the inferior one, so as to be supported by it. The highest gallery being fifty feet high, had upon its top the highest summit of the paradise, even with the surrounding battlements. The walls of the galleries were twenty-two feet thick, the entrance ten wide. They were roofed with stone plank (slabs) sixteen feet long with the projection or overlapping, and four wide; over the slabs were laid reeds and bitumen; then a double tiling; then lead to keep off the wet; and lastly, a depth of earth sufficient for large trees. The soil upon the terraces was level, and filled with various trees. Each gallery was lighted from the part where it projected beyond the superior one, and in them were royal chambers; but in the upper gallery there was a complete system of waterworks, raised from the river, to irrigate the garden[327].

The defence of Babel consisted in the stupendous thickness of its walls and towers, in the neighbouring marshes[328], and in the river Euphrates, which flowed into its fosse. I know not what it was, which they call the Arx or Acropolis of Babylon, but I believe that the central part containing the Tower or Pyramid is meant by that word, and that *Arx* means properly *the Ark*, which was represented by the shrine on the top of that artificial mount. In which opinion I am sanctioned by Dionysius the Geographer,

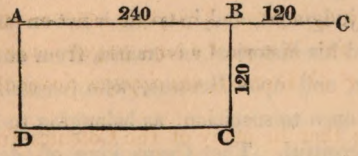
> Προς δε νοτον Βαβυλων, ἱερη πολις· ἡν ῥα τε πασαν[329]
> Τειχεσιν ἀῤῥαγεεσσι Σεμιῤαμις ἐς-εφανωσεν·
> Ἀυταρ ἐπ' Ἀκροπολι μεγαν δομον ἑισατο Βηλῳ,
> Χρυσῳ τ' ἠδ' ἐλεφαντι και ἀργυῤῳ ἀσκησασα.

It is true that in many of the Colonies from Babel, the Pergamus, Capitolium, Arx, or Acropoly, was a citadel of defence as well as a high place of sanctity; but they were such towns as required that mode of defence. We are told

[327] Diod. Sic. *L.* 2. c. 10.
[328] Diod. Sic. c. 7. ad finem.
[329] Dion. Geogr. *v.* 1005.

the Hanging Garden was near the Acropolis[330]; and the Latin geographer Vibius Sequester mentions pensiles hortos super arcem ipsius urbis æquantes altitudinem muri[331]. These last cited passages, though vague, or inaccurate, shew that the Garden was connected with the Arx. Berosus said that it was ἐν τοις Βασιλειοις[332], a term comprehending the Temple and the Palace, which were subterraneously united with each other.

We farther learn the very important fact that the Hanging Garden was square, ἐν τετραγωνῳ σχηματι; and Strabo[333], who mentions this, gives a like description to that of Diodorus, and assigns the same length to the sides. It was therefore a square of four jugera. The jugerum was a measure of land corresponding with our acre, but it did not, like our square measures, denote merely a certain amount of area, but it did also signify the form and proportions thereof, being an oblong of 240 feet by 120 in breadth. Jugeri mensuram[334] ducentos et quadraginta longitudinis pedes esse, dimidioque in latitudinem patere non ferè quisquam est qui ignoret. But here we have the jugerum or pelethrum given us for measure of length merely, four pelethra being the length of each side of the pensile garden; and that can, to my understanding, only be done by adding the breadth to the length of the square measure; which



the reader may conceive thus: if the parallelogram called jugerum be enclosed by a rope, or any other Lesbian rule, that

330 Diod. Sic. c. 10.
331 Vib. Seq. de vii. Miris. Quint. Curt. *L.* 5. c. 1. v. 32.
332 Joseph cont. Apion. *L.* 1. s. 19.
333 Strab. xvi. p. 1048.
334 Quinctilian. *L.* 1. c. 10. s. 42. Varro de Re Rust. 1. c. 10. s. 1. s. 2. Columel. 5. c. 1. s. 5. ed. Gesner. tom. 1. p. 159. p. 530.

rope must be bent at the angle B, to make the two sides AB and BC; but if the flexible rule be again straightened out, it will give the line ABC. Upon no other principle can length be prædicated of broad measure. The pelethrum, then, is three hundred and sixty feet, and each side of the square garden measured fourteen hundred and forty feet.

I must now ask the reader's attention to two questions. The Temple, we learn, measured in every direction 1250 feet, in which stood the Tower, measuring only 625. Of what, then, did the residue of the Temple consist, or what was the Temple in which the Tower stood? Again, we learn that the Garden was a square enclosure or theatre of 1440 feet; but the plantation was on the terraces. How, then, was this vast area employed? I propose to shew that the Tower arose from the middle of this area, the paradise having been built around it.

This work was not, as we are told, erected by Semiramis; although, as to it's first and original construction, it may be quæstioned if that negative be correct. Pliny the elder [335] mentions hortos pensiles, sive illos Semiramis, sive Assyriæ rex Cyrus fecit, de quorum opere *alio volumine* dicemus, but it appears that the sudden and violent death of that great man prevented him from fulfilling his promise; by which means we are left more in the dark than we should otherwise have been, being dependent upon Diodorus, who never pretends to influence our judgment, and, in truth, is not an authour, but has only published his historical adversaria, from authours of very various merit, and upon Berosus, who (as well as Manetho) is constantly open to suspicion, as belonging to a society systematically deceitful. That *Cyrus* king of *Assyria* did not construct these Gardens may readily be conceded, and it is stated in Diodorus that Semiramis (the Dea Syria, who succeeded that king in the kingdom of Babylon) did not, but a *Syrian* king of a later age did. And Berosus [336] asserts that

335 Hist. Nat. xix. c. 19. p. 339. Franz.

336 Beros. ap. Joseph. Antiq. *L.* 10. c. 11. cont. Apion. *L.* 1. s. 19.

it was Nebuchadnezzar the great. The word *Syrian* is sometimes confounded by the Greeks with *Assyrian*, but it doth nevertheless denote a very different country, that between Euphrates and the Mediterranean, famous or infamous for the Ionian or Hellenic worship, for the lewd groves of Daphne, and the Dove-Temples of Hierapolis and Ascalon, at which last Semiramis was fabled to have been born. This was mere fable, for it only means that That was the country of the DOVE, the alba Palæstino sancta columba Syro. It was the softest and lewdest of lands, and its Grecian dynasties the most infamous that ever defiled the earth. At those periods when Babylonia (or the territories of the Chaldee kingdom) was erected independent upon Nineveh, which happened thrice at the least; after the successful revolt of the nations against Cush and Nimrod, and until their confusion or dispersion; after the downfall of Sardanapalus, when Chaldea assumed independence under Belesys or Nabonassar; and lastly after the death of Esarhaddon, when the father of Nebuchadnezzar restored the kingdom, this country, Syria, inhabited by the descendants of Aram son of Shem, those of Canaän son of Ham, and some other tribes, was a main portion of it, and sometimes gave its name to the whole. The people of Syria [337] were sometimes called the *Iones*, and the *Ionitæ*. "The "land is called Syrian[338], from Phœnicia as far as to Baby-"lon." The name Syrian (like Ionic, Hellenic, Scythic, Barbaric, Judaic, etc.) was as much a sectarian as a national appellation, and in that sense was opposed to As-Syrian, or the system of the Ninevite Scythians.

The meaning of the word *Assyrian* has yet (I believe) to be explained. It's derivation from the name of Ashur son of Shem is an errour founded upon the false interpretation of a single text in Scripture, in opposition to the best interpreters, and to the testimonies of history. The kingdom of Assyria was founded by Ninus or Nim-rod, and it was for ages the

[337] Tzetz. Exeg. in Iliad. p. 135. Lips. 1812.
[338] Hesychius.

supreme seat of the fire-worshipping religion. The Magians were a college instituted by that king of Assyria, whom Danae brought forth in the brazen tower, having been impregnated by the dæmon Jupiter; and he founded the first temple to Fire the Immortal, and erected it's priesthood into a separate caste denominated *the* [339] *Asurin*. But he was not the original founder of that heresy, which is as old as the world. Cain was bribed by Eblis with a promise of the sovereignty of the world and established fire-worship at [340] his suggestion. Hippolatry and Pyrolatry are the same sect; the fire Goschasp or Gushtasp was a war-horse to which Zoroaster gave legs, and Darius elected by the horse was really understood to be chosen by the great fire Oromasdes; this is signified, by saying that Cain's posterity [341] neighed like horses. Now, the wife of Cain was *Azura* the daughter of Adam. The angel of death is called in the Codex Nasaræus *Asurmejal*[342], that is, *igni-vomus*. The great spirits of Good and Evil were Fires, but of a purer essence than the fire which we are enabled to kindle, and more akin to the substance which was called *æther*. The Fire which thus constituted the bodily, or visible and manifest, part, of those incomprehensible natures, is called in Persian *azur*, and the fire-temples or pyrèa are called by the same name. Some time after the ruin of Niniveh, the centre of the Magic or Buddhic religion was established at Boot-Bamian, the Bactra of the Greeks, and the immediate seat of worship was the Azur Gushtasp or Fire of Hystaspes. The power which keeps the world distended in it's present form, and prevents the heavenly bodies from collapsing towards their common centre, (a tendency which they are supposed, somewhat arbitrarily, to possess, because small bodies in the neighbourhood of the earth have an affection towards it's centre) was supposed to be an elastic fire of the purest element, and the same, from its *fixing*, *supporting*, or *stabilitating*

339 See above, p. 142.
340 Price Hist. Arab. p. 12.
341 Eutychius or Ebn Batrick. p. 24.
342 Norberg Onomast. in Cod. Nas. in vocabulo.

energies, is called the *firmament*, and we call the same *azure*, vulgarly mistaking for a word descriptive of it's colour, that which really is declaratory of it's essence. *Sublime* et *immobile* corpus sapientes [343] theologorum empyrèum vocant. The planets themselves are but round balls, bearing in their size an insignificant proportion to their orbits; and an orbit is only the direction of an actual or possible motion; that is to say, it is nothing in itself, and a mere accident of the planet. The famous spheres of heaven, of whose revolutions and music so much has been imagined, would therefore be in danger of becoming evanescent creatures; and no idea can be formed of their quiddity, unless as being concentric strata, or concave orbs, of the elastic fluid which stabilitates the heavens. Septem firmamenta creavit Sanctus Benedictus [344], saith Rabbi Elieser. And such they are, according to the Greek philosophers, who called them τα στερεωματα, the firmaments, and according to the Magi, who called them the seven Azurs or Fires of the World. These were entitled [345], Azur Mihr, Azur Nush, Azur Beh-Ram, Azur Ayin, Azur Cherin or Churdad, Azur Berzin, and Azur Zerdusht. Origen [346] seems to me certainly to have had in view the word azur, *firmament*, when he wrote this interpretation of the name Assyrians, Ἀσσυριειμ, ἑδραιοι, ἢ κατευθυνοντες, that is, Assyrii, firmi, sive dirigentes. The alchemists and dabblers in natural magic went upon the notion of pure celestial natures becoming fixed in matter and united with it, and gold was solar light fixed in earth, and the diamond was a similar absorption of the dew or essential moisture of the sky; and in the Manichee book, Methodii Revelationes, we read of a substance called Assurim [347], so hard that it cannot be cut through, and in it's nature insoluble by fire. It is evidently proof against the action of fire, because it is made of fire, and no essence hath energy

343 Riccii Cœlest. Agric. *L.* iv. p. 183.
344 Liber Pirke. p. 41.
345 Hyde de Vet. Pers. Rel. c. 3. p. 105.
346 Origen. in Genes. vol. 2. p. 39. Paris. 1733.
347 Method. fol. xi. a. ed. latin. Brant. 1515.

against itself; and as *Assurim* is in the plural, we may infer that it is the azur Beh-ram, or of Mars, which consists, as the Magians hold, of a mixture of all the seven azurs of the world. The Greek copies of Methodius, which are much less ample than the Latin ones, entitle this substance [348] ἀσυγχυτον. The gates within which Alexander enclosed Gog and Magog, and the twenty-two nations, were of brass overlaid with the assurim. In the azur Beh-ram we ought perhaps to seek for the meaning of tunicâ Mars *adamantinâ*, for it can hardly be thought that the precious stone, called a diamond, is meant, whenever we meet with this expression. Upon the whole, we shall be led to this conclusion, that when Nimrod removed northward towards the banks of the Tigris, and there founded a new kingdom, city, and tetrapolis, under the auspices of his Magian theocracy, and established there his pyrèa, he called his kingdom Azur or Assur, the empyrèum; in which particular the later Magi agree with him, calling (as we have observed) their igniform deities, and the places in which they were worshipped, by that same word.

The doctrines of religion were divided in Nimrod's life-time between the partisans of the Magian, Scythic, or Buddhic method, and those of the Sabian, Hellenic, or Vishnavan, fuit magnum inter idololatras et ignicolas [349] dissidium, et quisque, qui super alterum prævaluit, eas semper mutavit in cæremonialia religionis suæ . . . . donec idola ejecit Hystaspes magismum amplectens. And to the distinctive names above enumerated we may add those of Assyrian and Syrian, Assoora and Sura. The word Assoor or Asura is used by Brahmen writers, in their Puranas or fabulous cosmogonies, in opposition to the Suras or Devatas, and always I believe as a sectarian, and not as a national, name. The Assoors were evil dæmons in alliance with the Giants, who contended against Parasu Rama, Crishna, and the other Vishnavan incarnations, and were also named Dityas, the servants of Dis, Yama, or Pluto.

[348] Method. p. 95. Ed. Gr. ap. Gryn. Orthodox. tom. i. p. 93. Basil. 1569.
[349] Hyde de Vet. Pers. c. 3. p. 105.

These appellations are frequently both of them subjoined to the proper name of the dæmon, as Pekh Assoor Ditya. We read, that "it is the cœlestial north pole, round which they "place the gardens and metropolis of Indra; while Yama "holds his court in the opposite polar circle, or the station of "Asuras[350], who warred with the Suras or gods of the firma-"ment." Of this infernal and antarctic race was Deeruj, the antagonist of Parasu Rama, in whom I suppose we have the Deeriades of Nonnus. Sir William Jones says, "the orb of "the Sun personified is adored as the god Surya, whence the "sect who pay him particular adoration[351] are called Sauras." But another oriental critic discovered, "that Sura means both "*wine* and *true wealth*; hence in the Ramayana it is said that "the Devatas, having received the Sura, acquired the title of "Suras, and the Daityas that of Asuras[352], from not having "received it." The sense of *wealth* resolves itself into the doctrine of *gold* being aour or solar light, and the connexion of the true wealth with wine belongs to the mystery of the Vedas being *wine*. By this interpretation we should suppose, that the name Asuras is used upon the principle of the alpha negativum, for those who reside in darkness, ultra anni solisque vias; but perhaps it is entitled to no very great respect. Homer mentions Syria once only, as a paradisaical island, in which the father of the godlike Swineherd, Eumæus, reigned, and in which disease and poverty were unknown; and he adds that it was situated under one of the tropics,

Νησος τις Συριη κικλησκεται, ειπερ ακουεις,
Ὀρτυγιης καθυπερθεν, ὁθι τροπαι ἠελιοιο,

which the scholiast explains by calling it ἡλιου σπηλαιον. Of that, we will speak at some other time. The giant Mahish Asura fighting the goddess Cali, with his massy club, is Her-

[350] As. Res. 3. p 299.
[351] As. Res. 1. p. 262.
[352] Paterson, As. Res. viii. p. 50.

cules measuring his strength with the Amazon queen, against the doctrine of gynæcocracy. Thus much may be taken for certain, that the name is not *in itself* vituperative, whatever use the Brahmens may have turned it to, and that it was employed by the people of the Nimrodian kingdom of Niniveh to describe their own country, and by the fire-priests to describe the objects of their own adoration. The word *Assyria* being applied to an extensive region, the district more particularly round about Niniveh was known to the Grecian geographers by the name of [353] Aturia, which is the same word as pronounced by the people of the country, who generally preferred the t or th to the s or sh. Of Niniveh there nothing remains, excepting green ridges or inequalities in the surface of the plain, right against Mosul; but the old city has bequeathed to the new one the significant name of [354] *Asour*. Rabbi Benjamin of Tudela styles it indifferently Niniveh [355] and Asschoure, and the Jews in general say that it's old name [356] was Atur. By the same preference of the dental to the sibilant, the name of Cush was pronounced Cuth, and that which was borne by the inhabitants of Persia proper, [357] *Parsians*, was transformed in the mouths of the Assyrians into *Parthians*.

Therefore when we read that the hanging Paradise of Babylon was a Syrian work, we must understand that it was not an Assyrian work, nor arising out of the Σκυθικη διαδοχη και ἐπικλησις, but one of a Sabian prince devoted to the worship of the Mother of Gods and Men; and in truth it is a work mainly relating to the history of Eva, the heroine of the Bacchic orgies, and original Magna Mater. And supposing the paradise to be of later invention, than the Semiramian or first Iönian age, the idea was not altogether new, for in Homer's time the trees of the Garden of Eden and of

353 Strabo, xvi. p. 1045.
354 Thevenot's Travels, part 2. p. 50.
355 Benj. Itinerarium. p. 109. ed. Elzevir. 1631.
356 Niebuhr. Voyage en Arab. 2. p. 289, 90.
357 Voyages de la Boullaye le Gouz, p. 101. Paris, 1657.

Ararat, the sacred Fig and Olive, were much thought of. The same notion prevailed among the Welsh, whose fortunate island, where Arthûr dwells, is Innis Avalon, or the ISLE of the APPLES. It was not in existence in Herodotus his time, as appears from his entire silence; from whence it follows that Darius, or Xerxes, or some other zealous Magian, had utterly abolished it before his time, and from its demolition by the Achæmenidæ, it again follows that it was no work of Magian origin. The most famous works of the same kind belong to the ionite, or semi-ramian scheme, or, as it was otherwise called, the Hellenistic. Such were the angeon of the Lydians, the lauras of the Samians and Ægyptians, and more especially the daphne of Antioch or Iona in Syria. That [358] city, as well as Gaza [359] in Syria, was styled Iona, and it was in some respects a studied imitation of Babel, which I suppose to have been the *old Iona*,

Et quot *Iona* tulit *vetus*, et quot Achaia formas.

It was the chief place of a *tetrapolis* consisting, with itself, of Seleucia-Pieria, Apamæa-Pella, and Laodicea, and its daphne was an *asylum*. And the great leader of its religious innovations and enormities, Antiochus Epiphanes, is made use of by the prophet Daniel as a similitude, by which to foreshow, in some measure, the times of the last Anti-christ, which are those of St. John's whore of *Babylon*. This subject will be more fully treated of in a chapter entitled, *Anti-Christ*. But the very name, *daphne*, (which is that of the Sibylla's Tree of Knowledge, sacred to the hellenistic deity, Apollo,

Ται δε μελαμφυλλοι δαφναι τιν, Πυθιε Παιαν,)

not only signifies *Elysium*, that is, paradise taken down into Hades, the δαφναισι κατασκιον [360] ἀλσος in the abyss of Night, beyond the Oceanus, and the

[358] Steph. Byzant. in Ἰωνη.
[359] Steph. in Γαζα.
[360] Stesich. cit. Athen. xi. c. 5. s. 38.

odoratum lauri nemus, unde supernè
Plurimus Eridani per sylvam volvitur amnis,

but it is a name peculiarly belonging to the *Bacchic* sect, that is, to the loathsome orgies of Evan, ὁ θηλυμορφος, and the Evantes, set up in opposition to Nimrod, and in the abused name of the Armenian vitisator,

Daphnis et *Armenias* curru subjungere tigres[361]
Instituit, Daphnis thiasos inducere Bacchi
Et foliis lentas intexere mollibus hastas.

Daphnis, who, in the Armenian hills afar,
Lured savage beasts into his mystic car,
First taught the grape's surprising juice to brew
And with the thyrsus arm'd the wild fanatic crew.

The reason given by Berosus, Diodorus, and in the book bearing the name of *Quintus Curtius*, for building these Gardens, seems paltry, and neither probable in itself, nor worthy of the great man to whom it is imputed, namely, to please his Median queen Amyittis, who came from an hilly country, and disliked the flats of Shinar. The queen of this mighty conqueror had ample opportunities to visit Armenia, Susiana, Syria, and other mountainous regions; she was not confined to the city, nor was there any need of resorting to such a fantastic mode of varying the scene. But I have a much stronger argument, and one as conclusive as general reasonings can be. Had these works been made for an indifferent purpose, and such as could clash with no feelings of religion, of morals, or of party, who would have been at the pains of demolishing them, so as to obliterate every trace of them, in the moderate interval, between Nebuchadnezzar and Herodotus? But, in truth, the flatness of Shinar rendered it necessary for every sort of High-Place to be altogether artificial, and the queen who is really meant, the Queen of Heaven and mystic bride of the Memnonian king, could in

[361] Virg. Eclog. 5. 29.

no other way have her Garden and her Tower; and it was so far an imitation of Media, that Egbatan (like Naupactus, or *the Ship-Built*, in Greece) was built in successive terraces or enclosures for the like mystery.

In addition to all this, I labour under other historic doubts of the strongest nature. Semiramis, the amazon queen, and the wonderful architect of walls and towers, was herself, as her name signifies, the *Dove of the Mountains* or High-Places, the Dea Syria, the sancta *columba* Syro, and the *Iona* of Babel, Antioch, and Gaza; and she was metamorphosed into a Dove. The great temple of the Dea Syria [362] at Hierapolis was a temple *to her*, and contained her idol, with the dove sitting on her head, but it was also said to have been built *by her*. All which is reasonable, and involves no difficulty, to those who bear in mind that the avatars and antithei were both the heroes who executed the wonderful works in the old time, and also the false deities in whose honour they were erected. What Nimrod did in honour of Cham he did, as being himself the great increment of Jove, the Jovial spirit manifest once more in the flesh; and so what the whore of Babylon did in honour of her whose spiritual fornication brought death into the world, was done by her, as being another apparition of the Magna Mater. But the Magna Mater is Isis "with the myriad of names." Now, Belteshazzar, or Labynetus the second [363], is stated by Herodotus to have had a mother by name Nitocris, who was superior in genius to Semiramis herself, and who diverted [364] the course of the Euphrates and constructed its prodigious embankment and the bridge across it; atchievements which Diodorus, on the authority I believe of Ctesias, ascribes to Semiramis. This woman must have been either the wife of [365] Nebuchadnezzar the great, or of his son; for either the mother or the grandmother of Belteshazzar might, according to the custom of those days, be called his mother. And as

[362] See Lucian de Dea Syr. c. 33. c. 14.
[363] Herod. *L.* 1. c. 188.
[364] Ibid. c. 185, 6, 7.
[365] See Jerem. c. xxvii. *v.* 7.

the Hanging Gardens are imputed to the pride and splendour of Nebuchadnezzar's wife, it would be the more reasonable conjecture that Nitocris was his consort. But I absolutely disbelieve the existence of any such person, as that who is described under her name. If a woman had existed in Babylon in the time of Nebuchadnezzar or of his son, so active and so powerful, it is by no means likely that the scriptures, and those of Daniel especially, should be entirely silent concerning her, seeing the great importance she must have had either as the patroness or persecutrix of the Jewish captives. But on the contrary we cannot collect from the words of the Bible, that either Nebuchadnezzar or Evilmerodach ever had wives; unless so far as it may be inferred from their having children. That silence throws a suspicion upon the story of Nitocris. But we find, from another passage of Herodotus, that he had heard also in Ægypt of a queen, (the only female sovereign of that country) and *her* name was *Nitocris*. This information he received from the same immeasurably impudent body of men, who recited to him the names of 330,000 kings of Ægypt! and Manetho[366], a member of that body, mentioned her in his Ægyptian dynasties; and he quaintly described her as "the most beautiful woman and the bravest "man of her time," and adds that she built "a pyramid in "imitation of the form of a mountain." Were there, then, two queens, in Babylon and in Ægypt, both builders of pyramids in imitation of mountains, both matchless in beauty and invincible in war, Semiramis and Nitocris? Were there two queens, in these two countries, both famous for their genius and their wonderful works of architecture, and both of them bearing the same name, Nitocris? Let him who will, believe these things! But a curious and specific proof of their identity may be adduced. Nitocris of Babylon drained the Euphrates into a reservoir in order to make the famous bridge, but this is undoubtedly the same draining of the river, upon occasion of which the tunnel was made under the

[366] Manctho ap. Euseb. Chronic. p. 97. Milan, 1818.

water; and both works are in [367] fact ascribed to one person. Now, it is said of the Ægyptian Nitocris, that she invited a multitude of her enemies to a banquet in a subterraneous chamber of extreme longitude, πεξιμηκες, and while they were feasting in security, *let the* [368] *river in upon them* by a secret canal. He must be blind indeed, who does not see, that this Nitocris is the woman who made the tunnell or "ineffable "bridge," or in other words that she is the Babylonian Nitocris of Herodotus and the Semiramis of Ctesias. Let us see after what fashion the priests of Ægypt claim her for their own. They say, that she was [369] a woman of a rosy complexion, with yellow or golden hair; that is, she was not an Ægyptian; for they were people of so dark a colour, and such crisp black hair, as to be called (generally, and in opposition to white people) [370] blacks: and her pretended date is anterior to the reign of Sesostris, or anterior to the existence of Ægypt as an independent kingdom, Sesostris being Nimrod, king of kings, from the Indus to the Nile, who divided mankind into castes, the God of the Assyrians. It is an absurdity to suppose that the priests of Ægypt had introduced into the mythic catalogue of their most ancient kings the wife or daughter in law of Nebuchadnezzar, who had been dead but from 150 to 120 years, and whom the fathers of old men still living could perhaps remember; and it follows, that the personage in question is she whose fame and infamy have filled mythology under thousands of names. It may be asked, would the priestly colleges of Chaldæa and Ægypt have deceived Herodotus? Certainly they would, and did. Deception was the air they breathed; and falsehood was not, as among us, an accident of times and circumstances acting upon human peccability, but it was the essence of their nature, and I look with less admiration upon the works they constructed, than upon the lies they told. The

[367] Diod. Sic. 2. c. 8.
[368] Herod. 2. c. 100.
[369] Manetho ap. Euseb. p. 97.
[370] Æsch. Suppl. 733. 759. Lucian. Navig. c. 2. c. 3.

Chaldæan priests told Herodotus, that beautiful young women were introduced by night into the temple of Belus, for *the God* to lie with them, and we know from the book of Bel and the Dragon, that the God seldom went to bed without a good supper. The former statement fully justifies the Rabbinical authour, and removes any doubt of the fairness of his attack upon that college. They mentioned to Herodotus that æstimable prince, Darius the Median, who under Providence conquered their city, under the odious name of Asdahak or Zohauk, and described him killing a child, dressing it for dinner, and making it's own father eat it up! This is indeed

privatis et prope socco
Dignis carminibus narrari cœna Thyestæ.

For Cyrus, the commander of his forces, and afterwards king of Asia, the admired of sages, and the chosen of God, they gave him a tissue of the most disgusting romances concerning Nimrod, exposed in the wilderness, suckled by a bitch, dividing a river like a madman, and falling the ignominious victim of a bloody amazon. Of the mode in which Darius Hystaspes retook their city, they revived, in order to save their own credit, another tale of an antiquity no less remote. But of other matters that wounded their national pride, they were discreet enough to say nothing; nothing of the miracle in the banqueting hall of the last Labynetus, or of the destruction of their Gardens by Xerxes. In Egypt, besides the kings Orus-Orion and Sesostris[371], and the 329,998 other kings, we have the artificial formation of the lake of Mœris; and a silence and suppression of truth, that stamps them for knaves. Not only did they never breathe a syllable of the plagues of Ægypt, and the catastrophe of the Red sea, but they contrived so to mislead Herodotus, that he never found out the comparatively recent conquest of Ægypt by Nebuchadnezzar. They spoke to him, indeed, of the conquest by Cambyses; and why? Because he knew the fact as well as they did.

[371] See above, p. 6. p. 118.

Having shown that the two Nitocrides are but the legendary names of the old Mother of Abominations, I have to add the inference from thence, as it concerns the Paradise erected by Nebuchadnezzar; which is, either that he restored a great work, originally devised and executed by the primæval Semiramis, or that, when he is said to have made it for the Queen of Babylon, he made it as a temple and grove to that deified mortal. It is my persuasion, that both of these propositions are equally true. When the reader calls to his recollection what the great historian witnessed at the temple of Venus Mylitta, the whore of Babylon, he will respect instead of blaming the zeal of Xerxes in rooting up these gardens of debauchery.

From the *middle* of the Temple of Bel rose the Tower; therefore *Temple* is the larger term. It is a modern prejudice and errour to understand a sort of church, by the word, temple. We know from Varro [372] that templum is equivalent to cœlum, and that any space of ground set apart for the *contemplation* of the sky, that is, for the division of it into compartments by the lituus of the Augur, was also a temple. And the name was transferred to public places of worship, in as much as they were symbols of heaven. But the mount of Babel typified, as we have observed, only the heaven upon earth, or seat of the Divine Presence; the "stars of God" being only represented in what was called the Hyperovium. And there can be no doubt of there having been such a mountain in Paradise, as that of which we speak. One of the prophets expresses himself concerning Mount Sion in the same mysterious language, that is put into the mouth of the king of Babylon, and in that manner virtually declares, that the high-place of the Lord in Jerusalem is a symbol and similitude of the same glorious mountain, in imitation of which the tower of Babel was erected. "Beautiful for situation, "the joy of the whole earth, is Mount Zion, *on the sides of*

[372] Ling. Lat. *L.* vi. p. 81.

" *the north* [373], the city of the great King." And in another of them we read, that, " in *the last days* [374], the *Mountain* " *of the House of the Lord* shall be established on the top of " the mountains, and it shall be exalted above the hills, and " *people shall flow into it.*" Here we have, as at Babel, the mount, the house, and the congregation. If we ask, what Mount? St. John will furnish the answer, that he saw an exceeding high mountain, and a glorious city descending, and the garden and river of the Tree of Life, and that " the " throne of God [375] and the Lamb shall be in it." Thus it appears, that there really was a mountain of the Lord in Eden; but a mountain alone would not be a pleasant dwelling; and besides, a river flowed into Paradise, and four rivers flowed out of it, which implies that there must have been a variety of hill and dale, and water; and the " Glorious Holy Moun- " tain" stood in the midst of it. How well, then, did the Pyramid, with the ship-tabernacle and sacred fire on its summit, rising out of the centre of the Gardens, imitate the Olympus of God! It may be farther observed, that there is much evidence of Xerxes having destroyed the Temple, and we have pretty well ascertained that he *did* destroy these Gardens, and did *not* destroy the pyramid; from which it follows that the Gardens were that which was called *the Temple.*

It is a strong proof, that the paradise was made round about the High-place, that this very same thing was done elsewhere. Semiramis is said to have visited a mount called Bagisthan [376], which same mount was sacred to Jove, and contiguous to it she made a paradise of twelve stadia in circumference; and she there erected, in and out of the living rock, her own statue. Another time, at Chauon, or Chaon, the capital of Chaonitis, in

373 Psalm 48. *v.* 2.

374 Micah, c. 4. *v.* 1.

375 Revel. c. 22. *v.* 3.

376 Diod. Sic. 2. c. 13. The word signifies *the Place of Speech*, or the *Place of a Gift.* See Maurice Hist. Hind. 2. p. 139. 140. Pococke Spec. Hist. Arab. p. 105. ed. Oxon. 1806.

Media, she saw a rock of stupendous height and size, and there also she made another vast paradise, comprehending the rock in the MIDDLE of it; and upon the rock she made a sumptuous building, from which she could survey the whole Garden. She also built Egbatan[377]. Chauon is a name in some way or other appertaining to the sami-ramis or celestial dove, *Chaoniæ* columbæ[378]. Mr. Bryant mentions, that Chaounim (καυωνες) is the word for those cakes, which Jeremy [379] says were made to the Queen of Heaven. But, in the margin of the Bible, for "Queen" is put "frame," or "workmanship." So that, as it seems, these cakes were a sort of pyramids, representing the fabric of heaven, and displayed in paste that which the Median CHAUON really was. St. Epiphanius[380], giving an account of the Antidicomarionites, mentions another sect who ran into a worse extreme, and worshipped Jesus's mother, with a frenzy not unlike the orgies of the Magna Mater, and offered to her a sort of cakes, called *collyrides*, which, in my judgment, are clearly the *chaounim*. There was a cake or placenta called [381] *pyramus*, which used to be given to the victors in public games. Achilles is thus described in the Iliad placing a quoit or disc, as a prize for such heroes, as excelled in that exercise, to contend for,

Αυταρ Πηλειδης θηκεν σολον [382] αυτοχοωνον,

a hapax legomenon which is explained to mean "simply "fused," "all of one metal," from χοανος, a crucible or melting pot, contracted into χωνος, and enlarged again (poeticè as they term it) into χοωνος. But, supposing the word,

377 Diod. ibid.

378 Virg. Ecl. ix. 13.

379 Jerem. c. vii. v. 18.

380 Epiph. adv. Hær. p. 1051. Paris 1622.

381 Hoffman Lex. in voc. The latin name *Caius* is equivalent to Tellumon, or deus terrus, which explains the mysterious language of Roman marriages mentioned in Plutarch, ὁπου συ Γαιος ἐγω Γαια. And I think the cakes called Caioli, Molles caioli lagunculique, were probably chaounim, or rather pyrami, representing the mons pan-gaius. See Stat. Sylv. *L.* 1. vi. 17.

382 Hom. Iliad. xxiii. 826.

so formed, would bear the alleged signification, it is by far the better opinion that Homer was acquainted with no such license as that which is called *poetical*, and that those sort of monstrous words have been created by reciters ignorant either of the digamma, or of the uncontracted form of such vowels, as in their own time, were usually contracted into one. The proper reading is αὐτοχαϝον, meaning that it was one of those ornamented discs which were *Chaounim*; and perhaps bore a sort of resemblance to the Welsh labyrinth or city-Troy. The oblong disc was supposed to have a rough likeness to the bottom of the human foot, from which the latter is called *solum* in Latin; and the human foot was a great mystery, by reason of the prophecy given to Eve, that the serpent's seed should bruise the heel of her seed. Apollo was worshipped by the Pæonians in the form of a quoit [383] stuck upon a long pole; and Jupiter is called, by Lycophron, the Great Quoit,

Δισκϝ μεγισϝ ταῤῥοθος Κυναιθεως[384].

The same implement occurs in several mysterious legends of Nimrod and his cotemporaries. Orion [385] was slain by Diana because he rivalled her in playing at quoits. Acrisius[386], the father of Danae, and builder of the brazen tower, was accidentally struck in the foot, and killed with a quoit by Perseus, who had just invented it, and was shewing every body the use of it.

Hyacinthus was killed by Apollo with a quoit. *Solon* (*the Quoit-God*) was the name under which certain laws were promulgated at Athens and was certainly assumed by the man who published them; but Nonnus [387] assures us that the true Solon was a lawgiver, as ancient as the time when Venus brought forth Beroë and founded Berytus in Phœnice; and Berytus was, as he pretends, coeval with the world itself.

[383] Max. Tyr. diss. 8. c. 8.
[384] Cass. *v.* 400.
[385] Apollod. *L.* 1. c. 4. p. 24. Pausan. 2. 16. 2.
[386] Ibid. *L.* 2. c. 4. p. 145.
[387] *L.* 41. *v.* 165. 273.

Several towns and places were called Soli, the Discs; and the city, built by Perseus the inventour of the disc, upon the exact model of Babylon, was called *Tarsus* from the *human foot*. I cannot refrain from suspecting, that any absurd or repugnant mode of speaking was called *sol-oicous* from the house of the Σολος Αυτοχαθονος, where the discord of tongues arose by a divine judgment.

Among the Gardens which ancient fable celebrated, partly as scenes of sensual delight, and partly in a superstitious sense, few were more renowned than those of Adonis; antiquitas nihil prius mirata est, quam Hesperidum hortos, ac regum[388] Adonis et Alcinoi. I never have read a description of them, or any legend as to where they were situated, but Suidas declares them to have been *Hanging* Gardens, which sufficiently shews to what they allude; Αδωνειοι κηποι, οι μετεωροι κηποι. It was customary to fill shells, or small vessels of some sort, with earth, and sow various kinds of plants therein, which were called [389] Gardens of Adonis; of which kind the most beautiful on record are those which Arsinoe queen of Egypt, herself a namesake of Venus, dedicated to Adonis,

Α Βερενικεια θυγατηρ, Ελενα εικυια[390],
Αρσινοα παντεσσι καλοις ατιταλλει Αδωνιν·
Παρ μεν οι ωρια κειται οσα δρυος ακρα φεροντι,
Παρ δ' απαλοι καποι πεφυλαγμενοι εν ταλαρισκοις
Αργυρεοις, Συριω δε μυρω χρυσει' αλαβαστρα.

. . . . . .

Χλωραι δε σκιαδες, μαλακω βριθοισαι ανηθω,
Δεδμανθ' οι δε τε κωροι υπερποτοωνται ερωτες,
Οιοι αηδονιδηες εφεσδομενοι επι δενδρων
Πωτωνται, πτερυγων πειρωμενοι, οσδον απ' οσδω.

It is obvious to see that the καποι of Arsinoë and others bear the same relation to the real Paradise of Adonis, which the

388 Plin. Hist. Nat. xix. c. 19.
389 Plato Phædr. vol. 7. p. 383. Bip.
390 Theocr. Idyl. 15. 110.

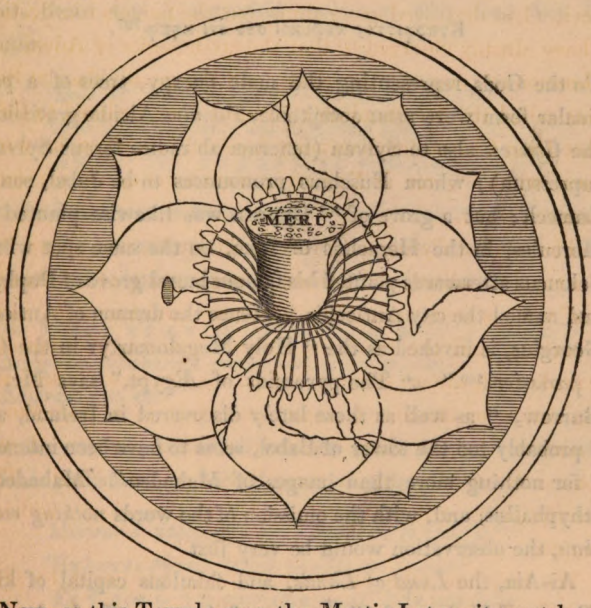
Chaounim of the Hierosolymites do to the Chauon of Semiramis. If it be not a certainty, it is by far the more probable supposition, that the Gardens described by Berosus and Diodorus, although they were constructed by Nebuchadnezzar, were made in imitation of others which that queen had formed upwards of 1000 years before, and of which time and the Ninevites had destroyed every thing but the famous recollection. I have already observed [391] that the mythologies of Adonis and Memnon are one and the same, and the great palace at Susa was called the Memnonium; but still I am inclined to think that Dion Chrysostom's memory deceived him when he wrote these words [392], τον ἐν Σουσοις παραδεισον ὃς ἦν, ὡς φασι, μετεωρος ἀπας.

The tomb of Cyrus, as given by Arrian [393], was placed "in "a royal paradisus, and around it was a grove of all manner "of various trees, irrigated with water, and luxuriant in it's "herbage, and the tomb itself was a quadrangular building "made with square stones; and on the summit thereof was "a shrine or chamber (οἰκημα) accessible by a trap-door so "narrow that it would scarcely admit a man." It was constantly watched by an hæreditary guard of Magi. This description is strikingly conformable to the scheme which I propose.

We may now take up another strong argument to shew that the Tower arose out of the middle of the Garden. The Temple of Babel by the Euphrates was known and revered from the beginning by the Indians, who were acquainted with its uses and symbolical character, and inform us that the Pyramids of Egypt were afterwards built in imitation of it. In their poems and puranas it is called the Lotus-Temple, Padma-Mandira. The Lotus is a well known allegory, of which the expanse calyx represents the Ship of the Gods floating on the surface of the water, and Mount Meru, the erect flower arising out of it, is the Mast thereof; the one

391 Above, p. 69.
392 Orat. de Divit. p. 665. Casaubon.
393 Exp. Alex. vi. c. 29.

was the Galley or Cock-Boat, and the other the Mast of Cockayne; but as the Ship was Isis [394] or Magna Mater, the Female principle, and the Mast in it the Male Deity, these parts of the flower came to have certain other significations, which seem to have been as well known at Samosata [395] as they were at Benares.



Now, as this Temple was the Mystic Lotus, it must have consisted of a Pyramid arising out of a cup-shaped area. Without this it was NOT the lotus of the mysteries; but we know that it WAS that Lotus: and accordingly our present scheme, and the Chauon of Semiramis, exhibit the form and arrangement of perfect Lotuses. It may be added that, as the Ship and Mast, Calyx and Flower, signified somewhat more than met the ear, so also, the Tower and Garden were somewhat more than SACRED to the God and Goddess; the ΚΗΠΟΣ or HORTUS MULIEBRIS was the Female Principle herself, under a venerated symbol; in the Tower, on the other hand [396]

394 See Tacit. Germ. c. 9.
395 See Lucian Ver. Hist. 2. c. 45.
396 Columella, *L.* 10. *v.* 32.

Arboris antiquæ numen venerare Ithyphalli,

the god of Lampsacus, and the vigilant and appropriate guardian of the κηπος. This impure notion is alluded to in a fragment preserved by Theodorus Prodromus, and falsely attributed to Anacreon,

Κυπαρισσος πεφυκοι σευ ἐνι κηπῳ[397].

To the Gods representing the male energy, trees of a particular form were most acceptable, *Populus* Alcidæ gratissima, the *Cypress* also to Sylvan (teneram ab radice ferens Sylvane cupressum); whom Eusebius pronounces to be Jabal, son of Lamech; but a grove of [398] Cypress was likewise planted by Hercules, in the Heracleïs of Iona, on the same spot where Seleucus afterwards planted his famous laurel grove of Daphne, and named the city Antiochia. Hence the dæmon of Antioch, Georgius, is invoked as the "Holy Megalomartyr in the *Cy-*
"*parissium*[399]." "The pyramids of Ægypt," says Mr. [400] Burrow, "as well as those lately discovered in Ireland, and "probably too the tower of Babel, seem to have been intended "for nothing more than images of Mahadeo." Mahadeo is Ithyphallus, and, with the omission of the words *nothing more than*, the observation would be very just.

Ai-Aia, the *Land of Lands*, and fabulous capital of king Æetes, of Medea, of Circe, and of Aurora, affords almost a demonstrative confirmation of this plan, as well regarding the general structure of Babel and the situation of the Hanging Gardens in particular, as also with regard to the mystery of the Central Tree. If the Tree was an ithyphallic symbol, we may learn that the central *pyramid* in the Circus, or rather that any pyramid, was likewise a sign of the divine virility, from the inverse figure of speech made use of in one of the Carmina Priapeia,

397 Anacr. Od. 62. ed. Fischer. Lips. 1793.
398 Johan. Antioch. p. 260.
399 Menologia Græca, May ix.
400 Burrow on Hadjipore. Asiat. Res. vol. 2. p. 477. ed. 1807.

Libidinoso tenta pyramis nervo[401].

But the Orphic Argonautica (a poem in all probability written by Quintus the Calabrian, sometimes but erroneously called the Smyrnæan) describe the Aiaian paradise after this fashion. In front of the palace of king Æetes, and of the river, there was a sevenfold enclosure, fifty four feet in height,

Ἐννε' ἐπ' ὀργυιων ἑξκος περιμηκετον ἀντην[402]
Φρουρειται πυργοισι και ἐυξεσ-οισι μυδροισιν,
Ἑπτα περι σ ε φ α ν ο ι σ ι κυκλωμενον,

and the innermost of these enclosures was a Grove or Garden, stored with all manner of veneficous plants and trees, and especially the daphne or bay tree of Priam's penetralia;

Ἐν δε σφιν π υ μ α τ ῳ μ υ χ ῳ ἑρκεος ἀ λ σ ο ς ἀμειβει[403]
Δενδρεσιν ἐυθαλεεσσι κατασκιον, ᾧ ἐνι πολλαι
Δαφναι, etc. etc.

But the central point of all was the *arbor antiqua*, with the Colchic palladium, and the dragon who guarded it;

Μεσσον δ' ἀερομηκες ἐπι σ-υπος ἀλσεϊ πολλῳ[404]
Ἠπλωται φηγοιο, περιξ κλαδεωσιν ἐραννον·
Ἐν δ' ἀρα ὁι χρυσειον ἐπικρεματ' ἐνθα και ἐνθα
Ὀρπηκος ταναοιο δερας, το ὁι ἀμφιδοκευει
Δεινος Ὀφις, θνητοις ὀλοον τερας, ὃ φατον ἐιπειν.

The central tree, though afterwards converted into a phallic symbol, was the fatal Tree of Knowledge and itself the deadliest in this grove of Colchic poisons,

ἀλσεα, τοις ἐνι κωας[405]
Χρυσεον ἠυργητο χ α λ α ζ α ι η ἐπι φηγῳ.

[401] Carmen 63. *v.* 14.
[402] Orph. *v.* 893. Herman. 893. Gesner.
[403] *V.* 914...926.
[404] *V.* 927...931.
[405] *V.* 765. and see Nicander Theriac. *vss.* 13. 778.

The like notion was found among the Arabs by our learned poet and historian of poetry, Mr. Warton,

> Astaroth, and Termagaunt[406],
> With many a dæmon, pale of hue,
> And doomed to drink the bitter dew
> That drops from Macon's sooty tree
> Mid the dread grove of ebony;

and it certainly existed in Java where the fable of the tree Upas deluded the most intelligent Europeans,

> Fierce in dread silence on the blasted heath
> Fell Upas sits, the Hydra-tree of death[407].

Postel informs us that in Mahomet's hell, there is the tree of death[408], l'arbre puant, qui porte des fruits puants, amers, pleins de venin, que mangeront les damnès qui n'auront voulu croire au prophete de Dieu; and in another of his works he says, Eden est hortus . . . . in ejus *medio* [409] est arbor vitæ. This cabala of the perverted and ethnicizing Israelites is not more recent than the date of [410] Isaiah, by whose mouth the Lord reviles them, for "sanctifying themselves in the Gardens *behind one tree in the midst.*"

The palladium or precious talisman deposited in the grove of Aiaia, for the possession of which so great a war was waged by the Argöan league against the Scythæ, was a ram with a golden fleece. But a ram with a golden fleece was likewise the pledge of imperial right in the family of Pelops king of Phrygia and of Greece, and was the occasion of shocking crimes and calamities among his posterity. We are consequently induced to compare the penetralia of Pelops as they are elaborately described by Seneca, with the Orphic Aiaia.

[406] The Crusade, an Ode, *v.* 78.

[407] Darwin, Loves of the Plants, canto 3. *v.* 237. and note p. 183.

[408] Hist. Orient. Paris. 1575.

[409] Clavis Abscond. p. 58. Amst. 1646. Archang. Minorit. Cabal. Dogm. p. 801. Basil. 1587.

[410] C. 66. *v.* 17. and see 65. *v.* 3. and 1. *v.* 29.

And we shall find the palace, and the garden of witchcrafts in the centre of the palace, and the great tree in the centre of the garden, too faithfully delineated to leave us in doubt as to the identity of the Pelopeian ram with the Phrixèan, by which all the children of the Hellenismus were raised in arms against the Scythismus.

In arce summâ Pelopeæ pars est domûs[411]
Conversa ad Austros, cujus extremum latus
Æquale monti crescit, atque urbem premit,
Et contumacem regibus populum suis
Habet sub ictu. Fulget hìc turbæ capax
Immane tectum, cujus auratas trabes
Variis columnæ nobiles maculis ferunt.
Post ista vulgo nota, quæ populi colunt,
In multa dives spatia discedit domus.
Arcana in imo regia secessu patet,
Altâ vetustum valle compescens nemus,
Penetrale regni; nulla quâ lætos solet
Præbere ramos arbor, aut ferro coli,
Sed taxus, et cupressus, et nigrâ ilice
Obscura nutat sylva, quam supra eminens
Despectat altè quercus et vincit nemus.
Hinc auspicari regna Tantalidæ solent,
Hinc petere lapsis rebus et dubiis opem.
Affixa inhærent dona, vocales tubæ,
Fractique currus, spolia Myrtoi maris,
Victæque falsis axibus pendent rotæ,
Et omne gentis facinus. Hoc Phrygius loco
Fixus tiaras Pelopis, hìc præda hostium,
Et de triumpho picta barbarico chlamys.
Fons stat sub umbrâ tristis, et nigrâ piger
Hæret palude; talis est diræ Stygis
Deformis unda quæ facit cœlo fidem.
Hìc nocte totâ gemere ferales Deos
Fama est, catenis lucus excussis sonat,

[411] Senec. Thyest. 652 to 683.

Ululantque Manes. Quidquid audire est metus,
Illic videtur. Errat antiquis vetus
Emissa bustis turba, et insultant loco
Majora notis monstra. Quin totâ solet
Micare flammâ sylva, et excelsæ trabes
Ardent sine igni; sæpe latratu nemus
Trino remugit; sæpe simulacris domus
Attonita magnis. Nec dies sedat metum.
Nox propria luco est, et superstitio inferûm
In luce mediâ regnat. Hinc orantibus
Responsa dantur certa, cum ingenti sono
Laxantur adyto fata et immugit specus
Vocem Deo solvente.

Before I leave the subject of the Colchic gardens of king Æetes, I must call to the reader's notice a curious allegory preserved by the sophist Maximus of Tyre; having first reminded him that the palaces of the kings of Asia were, and still are, called *the Ark*, and that the capital of Colchis was the destination of the *ship Argo's* famous voyage. "Æetes, "king of the Barbars who are above Phœnicia, who have "no communication with the sea, and who do not revere "Jupiter Ægiochus and the blessed gods, undertook a voyage "from Ægypt to Troy. And this atheistical and in-land king "prepared a great and spacious ship, that all his luxuries "might sail with him. It contained a magnificent palace, and "chambers, and sleeping places, and race-grounds (δρομοι)

"And round the palace gates a garden lay[412]
"Quadrangular and great,

[412] Max. Tyr. diss. 1. c. 3. p. 7...12. Reiske. Hom. Od. vii. 113. cit. ibid. The word τετραγυον, applied by Homer to the garden of Alcinous, is thought by some to describe it's area, as four acres, or the like, and by others it's shape, and by others to combine both significations. Eust. in Od. vii. 113. xviii. 373. But the English of it is simply *quadrilateral*. So, the epithet ἀμφιγυον is nine times applied to the word ἐγχος, and never to any other word, meaning a spear pointed at *both ends*, and Vulcan, by reason of his wonderful skill in all works of art, is ἀμφιγυηεις, *two-sided* or ambidexter.

" and there were trees in it, pomegranates, pears, apples, and " vines. And in the same vessell was a bath, and a gymna- " sium, and kitchens, and chambers for the concubines, and a " banqueting hall, and all other appurtenances of a luxurious " city. And the ship was adorned with various gay colours, " and with gold, and silver, and shewed like a coward " equipped in splendid armour. The Ægyptians admired " the ship, and envied the king who sailed in it, and every " man wished to be one of the crew on board of her. And in " due time this great and rich vessell set sail, like a floating " island. Other private ships of burthen sailed at the same " time, fitted out in the usual manner. And so long as the " wind was mild, the royal ship had the advantage, and was " full of pleasure and feasting,

" With dance, and music, and the festive throng;

" but when of a sudden the sky was overcast, and it blew a " heavy gale, the advantage of skill over luxury became ap- " parent. For the other ships by furling their sails made " head against the storm, and weathered the evil time; but " that illfated vessell reeled to and fro like a drunken man, " and the pilots' art availed nothing, and the cowardly effemi- " nate sailors lay terrorstruck and groaning. The storm " dissipated all her splendid apparatus, her palaces, and baths, " and chambers, and they were drifted to the shore like the " fragments of an entire city; and her crew

" Floated like sea-fowl round the mighty wreck.

" This was the end of a foolish navigatour, and an useless " ship, and an unseasonable luxury." The curious fable of Æetes, and his ship with the palace and quadrangular gardens, is apparently given as received from the Ægyptians, of whose religion the family of Cush were the enemies, and the Scythian king is accordingly depicted as an impious man despising the Gods; but the country *above Phœnicia* means Babylonia,

which borders upon the north of Syria, and the phrase is the same as Pausanias employs when he calls the Chaldæan Sibyl, the Sibyl of the *Hebrews above Palestine*. The Ægyptians, who never related any thing disgraceful or unfortunate as happening in their own country, boasted of the great mystic ship, as one of the works of their pretended king Sesostris. Sesostris [413], king of the world, constructed, at the city called *Thebah* or *the Ark*, a ship of cedar wood covered with gold on the out side, and with silver on the in; and it's length was 280 cubits, being only 20 less than the ark of Noah. In the early part of this chapter we exposed the childish absurdity of supposing, that the Tower of Babel was built in order to obtain a security from any future deluge by it's great height; but were I asked whether they had in their view any means of escape from floods, I would rather conjecture that they had such an object among others, and to be effected in one of two ways, either by rendering the entire ship of king Æetes, that is the palace, hanging gardens, and tower, indestructible and proof against all the rage of the elements by magic and the cooperation of the dæmons, or else by forming the great quadrangular shrine on the summit of the tower in such a manner and with such materials that upon the rising of the waters it's fastenings might be cut away, and that it would float upon the deluge like that of Noah.

When we read of a garden of delights we almost always find a rock or mountain planted in the midst of it and clothed with vines and ivy bushes, the insignia of Bacchus. Jupiter Ammon gave to Amalthea or Ino a district abounding with vines and other fruit trees, in which there was a mount called the Hesperian [414] Horn. Her paradise is sometimes styled the Garden [415] of Bacchus, and sometimes the Garden of the Hesperides. The garden of the Hesperides was by some

[413] Diod. Sic. l. c. 57.
[414] Diod. Sic. 3. c. 67. Plin. vi. c. 35. Franz.
[415] Pausanias, 3. c. 24. s. 3.

accounts at the west of Africa, and by others in the land of the [416] Hyperboreans, or "sides of the North," but Martianus Capella affirms, that it was *in Babylonia;* and it's female owners the Gorgones or Hesperides were the enemies of Hercules and Perseus. Lamia [417] was a queen of extraordinary beauty and cruelty, and she occupied a charming valley with a smooth stone rising out of it's centre to a vast height. Her cave was overshadowed with yews *and ivy;* and she was a nurse of Bacchus, whom Jove

Ὤπασε θυγατερεσσι Λ α μ ο υ ποταμηισι νυμφαις.

In a cave at the foot of *mount Parthenius* the huntress Atalanta [418], daughter of Iasus, was suckled by a she bear, and her valley was filled with vines, and ivy, and bay-trees, and saffron, and irrigated with many streams. In this paradise she combated and vanquished the Centauri. But at last she was conquered by the huntsman [419] Milanion (otherwise called Hippomenes) by means of golden apples from the garden [420] of the Hesperides, and they went a hunting together, and committed a certain sacrilege in the temple of Jove.

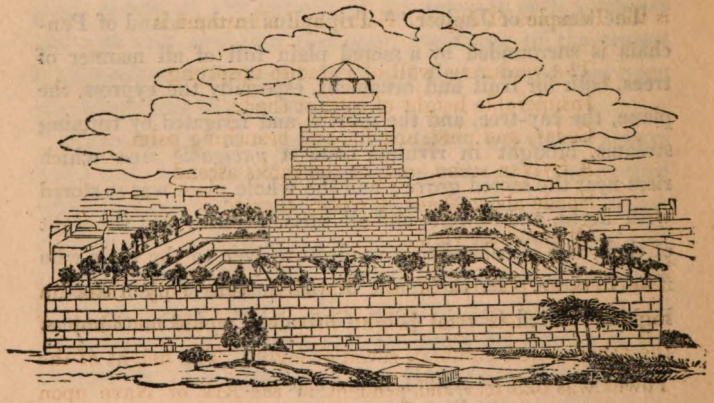
The temple of Jupiter [421] Triphylius in the island of Panchaia is surrounded by a sacred plain full of all manner of trees, both for fruit and ornament, especially the cypress, the plane, the bay-tree, and the myrtle, and irrigated by running streams, brought in rivulets from *a navigable river* which rises near the sacred grove; and the whole place was so stored with herbs, and flowers, and all sorts of birds, that the sight of them was calculated to give pleasure even to the Gods who resided there. In the midst of this fortunate plain stood a high hill called *Chariot of the Gods* and *Triphylian Olympus.*

[416] Apollod. *L.* 2. c. 5. p. 192.
[417] Diod. Sic. 20. c. 41.
[418] Ælian. Var. Hist. 13. c. 1.
[419] Apollod. 2. c. 9. p. 308.
[420] Schol. in Theocr. 3. 40.
[421] Diod. Sic. 5. c. 43, 44.

The great river Euphrates flows, saith [422] Strabo, through the centre of Babylon, ἐπι δε τῳ ποταμῳ ὁ Κηπος.

The shepherd, Philistine, or Phœnician kings of the Land of Cham constructed pyramids at Memphis in imitation of that of Jupiter Belus, but they were erected merely as shrines of Cham, symbolical of his tomb, and of the virility of his aged and slumbering father, and they were not furnished with the addition of any voluptuous groves and gardens; because those Scythian shepherds adhered to the institutes of the house of Cush.

The Hanging Gardens were numbered [423] among the Seven Admirable Things of the World. It seems truly strange that this catalogue, comprehending even the tomb of the Carian prince Mausolus, should omit the Temple of Bel, in itself one of the greatest of human works, and certainly eclipsing all others in its awful celebrity, for it was in a manner the officina gentium, the mother of all nations, and the school of all languages. But this answer will give satisfaction: it was *not* omitted, for the Hanging Garden *was* that Temple.



[422] *L.* xvi. p. 1049.

[423] See Philo. Byzant. de septem orbis spect. p. 4 . . . . 8. Lips. 1816 Vib. Sequest. de vii. Miris.

The whole matter stands thus;—the outer wall of the Garden or Temple was 1440 feet; the thickness of the terraces, 190 feet, by 50 which was their greatest height; the inner wall, or front of the lowest terrace, 1250 feet; the side of the tower which was placed in the middle, was, at its base, one stadium, being, as far as I know,[424] 625 feet. The ample area which remains was open for the reception of the numbers who resorted on solemn occasions to the Temple, and was in all probability richly paved. It contained the two Altars.

The Temple of Heaven was, therefore, not the Tower merely, but the whole of this Compound Structure, or Συστημα. There was the Mount, or Λοφος, the Βωμος, and, encircling the whole, the Τεμενος; and such was the seat of Idæan Jove, upon the Mount of the congregation,

Γαργαρον, ἐνθα τε οἱ τεμενος, βωμος τε θυηεις υηεις.

A Temenos is holy ground, hedged in by a GROVE, or Ἀλσος, either of growing trees, of Cyclopean rocks erected in a circle or oblong, or, lastly, of Dorian or Iönian shafts. The area of the Babylonish Gardens, four times that of the Tower's base, is the Temenos of Jupiter Belus, and all around it

> The verdurous wall of Paradise upsprung . . . .
> Insuperable height of loftiest shade,
> Cedar, and pine, and fir, and branching palm,
> A Sylvan scene, and, as the ranks ascend
> Shade above shade, a woody theatre
> Of stateliest view.

The tiers or terraces of the Paradise were only three in number, for their total height, fifty feet, would not admit of the other sacred numbers, seven or eight. The height of the Tower was 625 feet, independent of the Ark or Nave upon it, and if the Trees upon the upper terrace attained the height of seventy-five feet, which is nearly enough to allow for such

[424] See Spanheim in Callim. H. Dian. 176. and Columell, *L.* 5. c. 1. s. 5. p. 530. ed. Gesner.

an artificial culture, the Tower would, to the gazer from without, overtop the lofty shade, ("insuperable" from within) by no less than 500 feet. Well might the greatest of kings exult, and say, Is not this great Babylon that I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?

XI. It is agreed that the Roman noun *urbs*, is the same word as *orbis*, which means *a circle*, and especially that which includes the heavens and earth, *the world*; terram unde exsculpserant, fossam vocabant, et introrsum factum, murum; postea, quod fiebat [425] orbis, urbs. And I am of opinion, that the city of Babel was a more complete microcosm than we have yet described it to be.

The innermost system of buildings called the Acropolis or Βασιλεια was a symbol of the Earth, in as much as the Earth was the centre and the great palace of the universe, around which, and in relation to which, the world was constructed; and in the Basilèa or symbolical earth, was placed the garden, which was the symbol of God's own earth, that is to say, of that peculiar portion of the Earth, which He had planted and prepared for the earliest sojourn of the human race, therefore called, Ai-aia, Earth of the Earth, or Land of Lands; and in the Garden or symbolical paradise, was placed the Tower, or symbol of the Mount of God, called, by reason of it's being the seat of Universal Theocracy, the Mount of the Whole Earth, *Pan-gaius*. Coluthus, if I rightly understand the mythology of Demophoon and Phyllis, describes Mount Pan-gaius, as being a lofty mount in the midst of nine [426] concentric enclosures, the tumulus or high-place around which the *Woman-of-Leaves*, cinctured with the foliage of the wild fig-tree, bewailed her husband's fall.

[425] Varro Ling. Lat. iv. p. 40. Bipont.

[426] The ἑπταδες ὀκταποροι are composed of the seven planetary spheres, and the oceanus of the fixed stars, encircling the Earth; but if we take the Earth itself, improperly, for another circle, we shall thus obtain an ennead, as Coluthus has done.

Αἶψα δὲ Θρηικιοιο μεταρσια Πανγαιοιο [427]
Φυλλιδος ἀντελλοντα φιληνορος ἐδρακε τυμβον,
Καί δρομον ἐννεακυκλον ἀλημονος εἶδε κελευθω,
Ἔνθα διας-ειχουσα κινυρετο φυλλις ἀκοιτην.

I have already explained the seven and eight χοροι of Aurora's Ai-aia, and the seven στεφανοι of the Ai-aia of Æetes, in the same way as I here explain δρομος, and I think we should here add to our remarks upon the wonderful ship of king Æetes, that the δρομοι of his ship have the same meaning as the χοροι of the Homeric Aiaia. The pyramid of Jupiter Belus, being the Mount of Universal Theocracy, was a tower of eight towers, or of seven towers erected upon one, by which we may understand that the government of the whole earth was to be parcelled out into seven divisions, all dependent upon Babel and upon Cush it's high-priests and king, and of equal number with the rulers of his family; and from which we may trace the Brahmenical fable of Mount Meru and the seven dwipas or climates of the earth. Those ignorant and barbarous writers have converted into a doctrine of cosmogony, that which was merely intended as a religious and political division, and have overlooked the doctrine of the five zones, which was a real and authentic [428] division of the earth. Upon the Mount of the Whole Earth was placed the tripartite nave or ship-shrine, being that which, in our vulgar use of the word, we should call *the temple*, to which, in memory of the preserving ark, and for certain other purposes besides mere commemoration, (which we have already alluded to) the form of an ark was given; and above the ark, by way of a vaulted roof thereto, was the hyperorium, representing the heavens and their stars. It may seem strange that, in that compartment of the microcosmical city, which appertains to the earth, we should meet with the heavens;

[427] Rapt. Helen. v. 208.
[428] See above, p. 42, 43.

and therefore I must remind my reader that Mount Paradise was taken up from the earth into the ætherial regions. For that reason the tower-building mystics inserted the summit of their Olympian hill into the stars of heaven, and that observation will lend us a key to the extraordinary mistake committed by several of the fathers and schoolmen, in supposing that the Mount of the Lord had its roots in the earth, but was extended in it's altitude into the Lunar sphere, by shewing us that they had only transferred to the Olympus of God a description, which might really and truly be given of the Olympus of Semiramis and Jupiter Belus.

The Mount, the Garden, and the Earth, are surrounded in their turn by the seven convolving heavens, and the eighth heaven either stationary or countervolving, as they are represented in the seven hollow squares of the city, and in the great fosse.

But we have still to account for the third, or infernal, portion of the great universal world. We have already referred the separate professions of the three sons of Lamech to the mystery of the three worlds, and the same idea was revived by the apostates after the flood. Constat, secundum Porphyrii librum quem *Solem* [429] appellavit, triplicem esse Apollinis potestatem, et eundem esse Solem apud superos, Liberum patrem in terris, Apollinem apud inferos. The last of these three was Homer's destructive and perfidious dæmon Apollo Hecatus, and he corresponds with Hecate, who, with the terrestrial huntress Diana, and the planet Luna, makes up the tria virginis ora Dianæ. The cœlestial Apollo (Jubal) is distinguished [430] by the lyre; the terrestrial by the attendant gryps or lion-eagle; and the infernal by his arrows, ὀις ἀγαγοις βελεσσι, whose motion was compared to that of a deadly flying [431] serpent. Temples (saith Varro) were in the same

[429] Porph. ait Serv. in Virg. Ecl. 5. v. 66.
[430] Porph. ibid.
[431] Æsch. Eumen. v. 176. Horat. Od. 3. 27. 6.

sense [432] threefold, cœlestial or the magna templa cœli, terrestrial like the " scrupea saxa Bacchi templa," and lastly infernal,

. Acherusia templa, alta Orci salvete infera !

and, corresponding with the three kinds of temple, there were three kinds of altar, the altare raised on high, the ara, a flat slab level with the ground, and the focus, which was sunk under the earth. Varro [433] Diis superis altaria, terrestribus aras, inferis focos dicari affirmat. And the word Olympus seems to have been susceptible of the like threefold signification ; it was used for heaven continually ; the Athenians had a temple to *Earth the Olympian*, το της Γης [434] της Ολυμπιας ιερον· and the fosse which was dug in the Earth, for a type of her infernal caverns, round the walls of Rome, was called Mundus in Latin, and by Plutarch [435] Olympus. Three times in the year there was a solemn opening of this fosse, which ceremony was called the Patency of the World ; Mundus cum [436] patet, Deorum tristium et infernorum quasi janua patet. The cavern in Sicily near the fountain of Cyane, through which Pluto descended with the ravished bride of Henna, was called *Mundus*, specus per quem descenderat [437] Mundus est appellatus ; by which we must understand the mundus patens.

The three worlds being Heaven, Earth, and Hades, there may be some difficulty in interpreting the division of them which Neptune describes.

[438] Ἠτοι ἐγων ἐλαχον πολιην ἁλα ναιεμεν ἀιει
Παλλομενων, Ἀϊδης δ' ἐλαχε ζοφον ἀεροεντα,
Ζευς δ' ἐλαχ' ὠρανον ἐυρυν ἐν ἀιθερι και νεφελῃσι.

[432] Varro Ling. Lat. iv. p. 81.
[433] Varro cit. Serv. in Ecl. 5. 66.
[434] Plutarch, Theseus. c. 26.
[435] Plut. Rom. c. 10.
[436] Varro ap. Macrob. Sat. 1. c. 16. see Hom. Od. xi. 25.
[437] Interp. Vet. ad Virg. Geo. 1. 38. in cod. G. ed Burman 1. p. 182.
[438] Iliad. xv. 190.

But we must remember that Neptune and Oceanus are entirely distinct persons, and that Homer never speaks of the sea as if it were the same as the ocean,

Ἐξ ἑπερ παντες ποταμοι και πασα θαλασσα[439].

The *Earth* is the superficial part or shell of this globe, dividing the two other kingdoms, as a ceiling does two rooms, and by the word of God the earth was made standing "out of the water[440] and in the water;" but the part thereof which is *in the water* is by far greater than that which *standeth out of it*, and for that reason Neptune, who is the God of *the sea*, that is, of the *waters above the earth*, is god of the earth, and γαιηοχος, *possessour of the earth*. Oceanus [441] (or the "waters under the earth") appertains to the Plutonian kingdom. Neptune, therefore, is the ruler of the second or middle world, and has exclusive dominion over that major portion thereof which is covered with water; but he does not claim any superiority over his brothers in those high lands which are dry and habitable, and reserved to be the dwelling-place of mankind,

Γαια δ' ἐτι ξυνη παντων και μακρος Ὀλυμπος.

The scheme of the great city and tower which the people built has furnished us with similitudes of heaven above and of the earth beneath, τυπος χθονος, ἀιθερος ἐικων, but, I say, we have not as yet detected them in the third abomination, of imitating the things ἐν τοις ὑδασιν ὑποκατω της γης.

The shape of the mysterious ædifice called Labyrinthus agrees with the scheme of Babel, being either composed of concentric squares according to the actual shape of that city, or of concentric ellipses according to the spirit and meaning of it's founders. But the weight of testimony goes to evince that the inextricable maze, so called, was a subterranean structure. The place called a Labyrinth in Ægypt was a palace with

439 See above, p. 53.
440 2 Peter, c. 3. v. 5.
441 Above, p. 54.

1500 chambers through which [442] Herodotus walked, but he was assured there was a corresponding number of infernal cells, which he was not allowed to see, because, as they said, they were the sepulchres of kings and crocodiles. It was, saith Pliny, by divers accounts, either a temple, a palace, or a tomb; but in my belief it was all those three, and so a symbol of the three worlds; it had several pyramids 400 cubits in height, chambers and porticoes innumerable, and "perfossis cuniculis subterraneas domus." There was, or there was said to be, a Labyrinth in Crete, which is thus described by Isidorus of Seville in his work entitled *Origines;* descenditur Labyrinthus centenis [443] ultra gradibus; intus simulacra et monstriferæ effigies; in partes diversas transitus innumeri per tenebras, et cetera ad errorem ingredientium facta, ita ut de tenebris ejus ad lucem venire impossibile esse videatur. Cotovic mentions that in the vale of Messarea, near the ruins of the ancient Gortyna, there is a system of caverns excavated in the side of Mount Ida, and said to be Minos's labyrinth; but, he adds [444], they are more likely the quarries out of which Gortyna was built. Peter Martyr [445] asserts that he made a minute enquiry into the matter, and speaks confidently of it's existence; de Minoio vero labyrintho, de quo poetæ tam multa fabulantur, examussim percontatus extare illam reperi, esseque subterraneum specum cavatum intra montem, 25 passuum millibus in internis insulæ ab urbe Candidâ distantem. Sed majori ex parte vetustate collapsum, pluribusque in locis dirutam asserunt: ex industriâ etiam aditus clausos, et lege cautum, aiunt, ne quis introeat. It is probable this traveller may, as the common saying is, have found a mare's nest, for several reasons occur to my mind for doubting whether the Minoian labyrinth ever existed in Crete, and whether it was any thing more than the

[442] Herod. 2. c. 148. Plin. *L.* 36. c. 19. (or 13) s. 2. p. 685. Franz.

[443] Isid. Hisp. Orig. xv. c. 2. p. 130. b. and see Gob. Pers. Cosmodr. p. 46. Francof. 1599.

[444] J. Cotovic. Itin. Hier et Syr. p. 77.

[445] P. Mart. Legat. Babylon. *L.* 2. p. 387.

tradition of the old kingdom of Asia appropriated to that island, after the fashion of it's inhabitants, who from their excessive indulgence in that very general practice excited the resentment of all their neighbours, and were consequently styled Κρῆτες ἀεὶ ψεῦσται or, at most, applied by them to some cavern or underground temple of no very great moment. Pliny, who wrote not quite a century and a half after the subjugation of Crete by the Romans, positively says in speaking of various labyrinths, "*Cretici*[446] Italicique nulla vestigia extant;" and the ancient coins and sculptures, which profess to represent it, vary as to its shape, some making it an exact square, and others giving it a rounded form, which discrepancy seems hardly consistent with the supposition of it's real existence. The Romancers of our own country in an age full of credulity and mysticism (being that of the great crusades) engrafted upon the adventures of a royal harlot in England the fable of Ariadne or Venus, of the tower, the labyrinth, and the clue. "Rosamond's labyrinth (whose ruins, toge-
"ther with her well, being paved with square stones in the
"bottom, and also *her tower from which the labyrinth did*
"*run*, are yet remaining) was altogether under ground,
"being vaults arched and walled with stone and brick almost
"[447] inextricably wound within one another; by which, if at
"any time her lodging were laid about by the Queen, she
"might easily avoid peril imminent, and, if need be, by secret
"issues take the air abroad many furlongs round about Wood-
"stock in Oxfordshire, wherein it was situated." This part of our national mythology is thus illustrated by an old poet:

Most cunningly that bower was built[448]
Of stone and timber strong,
An hundered and fifty doors
Did to this bower belong;

[446] Nat. Hist. 36. c. 19. s. 3.
[447] Drayton, note A. on Epistle of Rosamond, p. 81. ed. London, 1748.
[448] Percy's Reliques. vol. 3. p. 146.

And they so cunningly contrived
With turnings round about,
That none but with a clue of thread
Could enter in or out.

Tubalcain was the patron of the third world, and to him appertains the labyrinth of [449] Lemnos, which was similar in it's plan to that in Ægypt, and the pretended one in Crete, but was remarkable for having 150 columns which were revolving cylinders, so moveable that a child could spin them round. When Orion the huntsman marched against Œnopion king of Chios in order to destroy him, that king was concealed by his subjects [450] under-ground, in a subterranean house which Vulcan had built for him at the request of Neptune; and Œnopion, let us remember, was called by [451] fabulists *the son of Ariadne*, and his infernal palace was, no doubt,

Τῷ ἰκελον, δῖον περ ἐνὶ Κνωσσῷ εὐρείῃ
Δαίδαλος ἤσκησεν καλλιπλοκαμῷ Ἀριάδνῃ.

Andeira [452] in Phrygia was an ancient town sacred, like Lemnos, to Vulcan, and we are even told that the oreichalch of the antediluvian Atlantidæ was smelted in the Andeirene furnaces; and underneath Andeira there was a temple of the Magna Mater stretching through subterranean caves for 120 stadia, as far as to the town of Palæa.

That Semiramis was in possession of Van in Armenia, and made any wonderful works at that place, I think very improbable, because that part of Asia must have been dependent upon Niniveh and not upon Babylon. Van is called Semiramocerta, or the City of the Mountain Dove, from it's neighbourhood to the site of Paradise and to Mount Ararat,

449 Plin. *L.* 36. c. 19. s. 3.

450 Eratosth. Catast. c. 32. Apollod. *L.* 1. c. 4. p. 23. It is manifest from the words of Eratosthenes that Ποσειδῶν and not Ποσειδῶνι must be read in the text of Apollodorus.

451 Schol. in Arat. Phænom. 636. Theon. in eundem.

452 Strabo, xiii. p. 876. 882.

and Semiramis herself was named after the Dove of Noah; nor can we form any safer judgment concerning what Moses of Chorene describes, than by supposing that her extraordinary works at Babylon (typical of Paradise, which was at the lake of Van) are there described. Semiramis, he says, built Van or Semiramocerta with *strong walls* and *brazen gates*, with broad streets, baths, and a *river through the city*, from which canals were derived for all manner of uses, et ad *irrigandos hortos viridariaque*, etc. Interiorem verò urbis partem et quicquid ibi mirè fabricatum est, quod pauci cognitum habent, enarrare non possumus; namque cum editissimum ejus locum munitionibus firmâsset, regalia quædam ædificia ibi exstruit, *quæ arduos aditus nec minus difficiles exitus haberent, horribilesque quasdam latebras.* Quæ cum quemadmodum fuerint constructa, nulla certa famâ ad aures nostras pervenit, neque in his historiis exponere possumus, id unum indicabimus omnium operum regiorum primum id atque summum haberi. E regione autem speluncæ ad solem conversæ, ubi tanta est materiæ firmitas, ut ne ferro quidem notam quis unicam eâ posset inscribere, varia fana, diversoria, atque æraria exædificavit, et *perpetuas fossas duxit*, sed ad quem usum [453] tam magnifica opera apparaverit, nemo est qui cognoscat. That any such things ever took place at Van, it were childish to believe; especially when Moses avows, that no certain fame had ever reached his ears concerning either the method or the purpose of them, and when it is not pretended by him that there was any vestige of them remaining. But this interesting tradition shews very distinctly, that the mystery of the infernal labyrinthus appertains to the harlot queen of Babylon, who built the brazen gates, and made the gardens, and guided the river's course, and

Persarum statuit Babylona Semiramis urbem.

The labyrinth, "which is sometimes [454] cut out in the turf

[453] Mos. Chor. Hist. Arm. *L.* 1. c. 15. p. 46.
[454] Roberts, Pop. Ant. p. 212.

" by shepherd boys" in Wales, is called the City Troy, and we must conclude that, that rustic sport is as ancient as the time when the Romans occupied Britannia, because Pliny mentions it, and his description of it agrees with the Welsh plan [455] of the City Troy; non, ut in pavimentis *puerorumve ludicris* [456] *campestribus* videmus brevi laciniâ millia passuum plura ambulationis continentem, sed etc. etc. And in other respects it savours much of the Romans, who used to train up a number of noble youths to the Pyrrhic wardance, and called them, the very boys themselves, by this same appellation of the City Troy,

*Troja*que nunc *pueri*, Trojanum dicitur agmen,

doubtless because Troy was the city where δικια και χοροι ἐισι etc. Besides the labyrinths of Ægypt and Lemnos, and the fabled one of Crete, there was a fourth fabulous, and of which the indefatigable Pliny could discover no remaining trace, that of Hetruria. " It was made by Porsena [457] king " of Hetruria as a sepulchre for himself, and in order that the " ostentation of foreign kings might be outdone by those of " Italy. But as it is fabulous beyond all bounds, let us relate " it in the words of Marcus Varro himself. Porsena was " buried, saith he, under the city of Clusium, and over the " spot he left a monument in the form of a square stone, of " which each side was 300 feet in breadth and 500 in height. " And within, in the square base thereof, he made an inex- " tricable labyrinth, which if any one should imprudently " enter without a ball of string, he could never come out. " Above that square stone there are five pyramids, four in the " corners, and one in the middle, each of which was 70 feet " wide at the base and 500 feet high; and the summits of " them are contrived so as to support a globe of brass, and a " cupola which covered them all, and from which bells were " hung, which resounded far and wide whenever the wind

[455] See above, page 241.
[456] Plin. 36. c. 19. s. 2.
[457] Plin. 36. c. 19. s. 4.

" blew, like the cauldron at Dodona. And above the brazen " globe there were four pyramids, one over the other, and " each a hundred feet high; and above them again there " were five pyramids, all upon the same floor, but Varro was " ashamed to tell us how high they were. The Hetruscan " fables say they were as high as all the rest of the work put " together." Hetruria had a regular college of priests, like those of Chaldæa and Ægypt, and this minaret exceeding 2800 feet in height by 300 in width is some of their precious handy-work. But perhaps we may be able to form at least a conjecture, concerning the labyrinth under the Hetrurian city. Porsena was a king of Hetruria who figures in that portion of the Roman history which, as I shall hereafter shew, is altogether mythical, and a collection and repetition of eastern legends. But Rome herself was supposed by many authours[458] to have been a city of the Hetrurians, during the time anteriour to its foundation in the year B. C. 752, and subsequent to it's abandonment by the ancient Aborigines; and the site of Rome had been excavated by certain subterranean passages[459] of extraordinary size and solidity, the cloacæ, or rather cluacæ, maximæ; operum omnium dictu maximum suffossis montibus, atque urbe pensili[460], subterque navigatâ. This work is ascribed by some to the imaginary king, Tarquin the Ancient; but so inconsistent is Roman mythology, that we find them existing as buildings of indefinite antiquity in *Romulus's* time, when the image of Venus Cluacina (the expurgatrix, the warriouress, or the illustrious, for the sense is doubtful) was discovered in these gloomy canals. They were not adapted[461] to the shape and ground-plan of Rome, but probably were conformable to that of some older city. Fabretti[462] observes that there are several very ancient watercourses at Rome entirely subterranean, one of which is situated between the

[458] Dion. Hal. Arch. Rom. 1. c. 29.
[459] See vol. 3. p. 75, 76.
[460] Plin. *L.* 36. c. 24. s. 2. p. 698. Franz.
[461] Liv. 5. c. 55.
[462] De Aquis Romæ Diss. 3. p. 190. Rom. 1680.

Church of St. Anastasia and that of St. George, and leads directly into the caverns of Cloaca Maxima. They were large enough for a [463] waggon loaded with hay to pass, and upon one occasion, after they had been neglected, the cleansing of them [464] was contracted for at 3000 talents. It has been justly and sagaciously observed by Dr. Ferguson that works of convenience or cleanliness were rarely undertaken in times of remote antiquity, and, if these were made with such an intent, they stand alone among those wonderful monuments, whose having existed is only credible because they still exist and are visible, and which were all subservient to the uses of ambition or fanaticism. And we may infer in a more particular manner that the works in question were directed to one or both of these objects, from the example of the Ægyptian Theba Hecatompylos [465], which was excavated with navigable canals, through which the kings used to lead forth their armies, under the city, and unobserved by its inhabitants. M. Vipsanius Agrippa [466], in like manner, went into the cloacæ with his barge, and sailed through them into the Thyber. It is my belief, or, at least, my strong conjecture, that the extraordinary work of the Aborigines, entitled Cloacæ Maximæ, is the fabled Hetrurian Labyrinthus. The Cushim of Western Africa, or Berbers, founded, at a period unassignably remote, a city called [467] Hecatompylos, of which I believe the site is unknown. Chaus (i. e. Caous or Chus) is the seventh region of the kingdom of Fez, and there is in that province a mountain which Leo [468] Africanus calls Cento-pozzi, *the Hundred Wells;* you descend a well "in which there are "several stages or platforms, and at the lowest there is a cave "surrounded with walls, through which walls there are four "narrow passages which open into other chambers, where

[463] Strabo. 5. p. 336.
[464] Dion. Hal. *L.* 3. c. 87.
[465] Plin. 36. c. 20 (or 14.) p. 688. Franz.
[466] Dion Cassius. xlix. c. 43.
[467] See vol. 3. p. 83.
[468] Leo Afric. *L.* 3. p. 233, 4. Lyons. 1556.

"again there are many wells." Nobody has ever been able to explore it fully, although it has often been attempted in the hopes of finding treasure. One man, a friend of Leo's, went down with two others and lost his way among the *intricacies* of the place; but he ultimately escaped by means of following the track of a she dabah (an animal somewhat larger than a wolf) and creeping out through her hole. In the kingdom of Marocco there is also a city called [469] Cento-pozzi, because of a hill close by, the interior of which is excavated; and the tradition is, that the excavations are ancient granaries. I regard these extraordinary works as Labyrinthi, and the former one is in all probability the old Æthiopian Hecatompylos. It seems, therefore, a very likely supposition, that the great system of underground canals, over which the Aborigin Rome was built, was it's infernal *Mundus* or *Clympus*, and that some of it's secret avenues were opened annually, at the *Patency of the World*, when homage was done to the powers of hell. The fabulous Tarquinius Priscus is said to have been king of *all* [470] *Hetruria*, and the priests of that nation, not caring to minister to the pride of their great rival, afterwards transferred the glories of the great labyrinth to one of their own cities, but in such a ridiculous shape as to account satisfactorily for it's entire disappearance.

Aiaia was the island of the χοροι of Circe and Aurora, and of the Garden of Æetes ἑπτα περι ϛεφανοισι κυκλεμενου, but there was a city and famous oracle in Latium founded, as the story went, by Telegonus son of Circe, Præneste,

(Quid petis Aiaii mænia Telegoni?)

of which, as Strabo [471] says, the ancient name was Πολυϛεφανος. It was built upon a hill which, besides being extraordinarily fortified, was perforated in every direction with a multitude of tunnels, some of which were channels of water, and

[469] Ibid. *L.* 2. p. 87.
[470] See Florus. 1. c. 5. Dion. Hal. 3. c. 61.
[471] Geogr. 5. p. 341.

others were secret modes of escape from the place. As Rome was a new Caer-Droia, so was Prænestc a second Aiaia, cities of Heaven, Earth, and Hades. The legends of the Gentiles are chiefly of two sorts, so far as I am able to analyse them. They are either narrations of things which really existed or took place in their respective countries, and which were attempts to imitate the performances and revive the customs of the kingdom of Babel, which God had confounded and dismembered of old; or they were reminiscences of what had, indeed, really happened to, or been really performed by, the ancestours of the various nations in their original empire, and when they were all fellow subjects of Cush, but which had never existed at all in the new countries over which mankind were subsequently spread, or in the several dismembered fragments of ancient Iran. I know not to which head I should refer the "prison of Secunder" at Yezd[472], which was an hillock of earth in which there was an opening leading to numerous subterraneous passages, from which some who entered in search of treasure never returned. To prevent such accidents it was ordered by the government of the country to be closed up.

I cannot entirely unravel the dark and suspicious history of the stylite Simeons[473] who flourished in the city of Antiochus Epiphanes and of the Nicolaitans. But it appears to me that they were initiated in the trimundane mysteries. The ascetic life of Simeon I. or Simeon in the Mandra, was threefold; he first retired into a monastery; next he went down into a well which was full [474] of unclean spirits, and sojourned there for seven days; lastly he ascended his pillar-tower and stood upon the Mount of the Congregation. It is acknowledged and boasted of by his biographers, that many Saracens, Persians, and Armenians, who had rejected all the preachings of the

472 Fraser's Khorasan. Appx. p. 22.

473 See above, p. 101, 2.

474 Antonius in vit. Simeon. Act. Sanct. 5. Januar. vol. 1. p. 265 b. Anon. vit. Sim. ibid. p. 270. a.

Gospel, were converted when they beheld "his [475] columniar "station;" by which I understand this, that they began to lend an ear to him, so soon as they found, that *he* had conformed to *their* mysteries. The language used by St. Germain [476] concerning Simeon 2, or Simeon ὁ ἐν τῳ θαυμαστῳ ὄρει, justifies my belief, that the ascending of the pillar was the living apotheosis of a mystical aspirant, who foolishly and impiously imagined that, by being mystified in the great mysteries, he had trodden death, and hell, and purgatory under foot. "He ascended the high and symbolically won- "derful mountain, the sacred kibotus, and as it were, the "shrine." The well of dæmons, into which *Simeon in Mandrâ* descended, is so plainly and unequivocally an initiation into Hades, that it can in no way be distinguished from the *purgatory of living souls* called that of Sanctus Patricius.

From all the variety of circumstances to which I have adverted, it sufficiently appears, that a subterraneous maze was a part of that original model from which the Holy Cities of the Gentiles were copied, and a part of the original traditions from which all their popular superstitions are but so many derivative streams.

If it seem odd that the labyrinth, while it represents the underground plan of Babel, should correspond in it's sevenfold division with the ground plan of that city, it will be explained by remarking, that the ancient mystics supposed hell to be divided into as many concentric spheres as heaven, namely into seven, all enclosed within the sphere of the earth, as the others were within the Crystalline Sphere. The second world, Earth, is a superficial one, and consists only of a thin partition between the other two, *media*, et rursus mundo subcincta latenti. In some one of the Sanscrit writings, which have been translated, but I cannot call to mind in which, a deity is invoked as Lord of the *fourteen* worlds;

[475] Act. Sanct ibid. p. 276. a.

[476] Sanct. German. cit. Menolog. Græc. May. 24. p. 299. a. ed. Venet.

and among the manuscript treatises in the library of John Picus of Mirandola [477] there was one entitled, De septem cœlis et septem terris; and another, De septem inferorum locis; so that the three worlds were so many hebdomads of heavens, dwipas or regions, and hells. Chaos was the first creature, and these were all formed out of it by the Creator, and are preserved in their several stations by His power, so as to counteract their natural tendency to relapse into the amorphous state, which is Lucan's meaning, where he makes the witch Erichtho invoke the Furies, and Styx,

Et Chaos innumeros avidum confundere mundos [478].

That the mansions of the dead should be several, and various, is almost a necessary inference from the doctrines of probation and retribution, for we could not have supposed, that Abraham, and Lazarus, and the pœnitent thief, were dwelling among the reprobate or corrupt spirits who are in Hades, even were we not informed that an impassable gulph divided them from one of the dwelling places of the dead. And where the doctrine of Purgatory prevailed, as it did among the heathens, and does among the majority of Christians, a still more complicated scheme of Hell was required. The septem inferorum loca of the Cabala are analogous to the limbos of the schoolmen. The lowest of them is Tartarus, within whose brazen walls the Titanes are confined, not dead, but having gone down like Corah, Dathan, and Abiram, "*alive into the pit.*" The centre of this was the centre of the world or, as the authour of the Theogonia is pleased to express it, "the limit "and first beginning of all these in succession, of dark earth, "and gloomy Tartarus, of the humid sea, and the starry "heavens." Not having circumnavigated the earth, they were uncertain as to it's form, and entirely ignorant of it's diameter, but it was an opinion, founded either upon the love of uniform divisions, or handed down from the earliest know-

477 Gaffarel. Index Codicum Pic. Mirand. p. 21. p. 34.
478 Phars. vi. 696.

ledge imparted to mankind, that the space from the centre of the world to the inhabited earth was æqual to that, which separates the latter from the circumference of the world;

Τοσσον ἐνερθ' ὑπο γης, ὁσον ὀυρανος ἐς' ἀπο γαιης·[479]
Ἰσον γαρ τ' ἀπο γης ἐς Ταρταρον ἐρροεντα.

It must always be very difficult for men to decide as to the exact measure of truth contained in these opinions of ancient times, the world being too great and too indistinctly presented to their view, for them to ascertain its order and dimensions, and the vanity of every age being to hold in contempt and derision the notions of those which went before it, and to consider the fluctuation of human conjectures and imaginations as the progression of knowledge.

The etymology of the word Labyrinthus would be very acceptable, if it could be discovered. One of the names under which Nebuchadnezzar and Belteshazzar were known is Labynetus, a word which must stand in some relation or other to Laby-rinthus; and the last-mentioned of those kings is otherwise called Labo-sorachus[480] or Laboro-soarchadus. The Labyrinth of Egypt was supposed by some to be the tomb of king[481] *Labaris* built by himself. The ensign employed by Constantine (who, with his mother Helen, professed to embrace the Christian religion, and is spoken of in history as a Christian) was called *Labarum*. This form of the word, disused in esoterical discourse, must have been sought in some mysterious and secret language of the heathen priesthood. It was used to denote a pole made cruciform by a transverse yard, (not, as formerly, by the eagles wings) and a purple veil or pall hanging from the latter. The books of the Theology of Ophioneus, published by Pherecydes, related to the secrets of "the winged tree[482] and the veil." In the mysteries of the

[479] Pseud.-Hesiod. Theog. 720, 1. see Orph. fragm. Herman. p. 473.
[480] Euseb. Chron. p. 28. 33. Milan. 1818.
[481] Manetho ap. Euseb. ib. p. 99.
[482] See above, p. 29.

great Mother, Isis, the veil of the goddess was of the highest importance, and bore this inscription, Ἐγω ἐιμι το γεγονος[483], και ὀν, και ἐσομενον· και τον ἐμον πεπλον ὀυδεις πω θνητος απεκαλυψε. It gave rise to the *flammeum* worn by brides. The garb of Bacchus or Osiris was a *purple pall*[484] embroidered flame-colour, and the like was said to have been received from heaven by Clovis king of the Franks when he embraced Christianity; the standard *auriflamma* is a second labarum. The word labarum (contracted in vulgar speech by dropping, as usual, the short vowel between the mute and liquid) signifies a lip or edge, a cauldron, a wine vat, a bath, and a fosse or trench. And the expression, as applied to the cross in the heavens, or to that on the standard, must be taken to proceed from the witchcraft of the Mysteries. The *Lauras*[485] of which I have already spoken were otherwise called Labra or *Labara*. Epiphanius says that the mountain upon which Noah's ark rested, was[486] Mt. *Lubar*. Upon the whole I do not feel myself competent to offer any positive suggestion, concerning the etymon of *Labyrinthus*.

The design of the City of the Three Worlds was that of the mysteries, so celebrated at the temple of Eleusis, (*Eleus-Inis, the Son shall come*) and elsewhere. And when we consider the nature of that design, we shall admire the audacity of those disciples of the evil spirit, who founded the city and the tower. Their doctrine was, that life was a state of probation, and that death was a state of expurgation in which the corruptions of the flesh were done away by terrific and highly penal means from all those spirits, whom the Deity esteemed worthy of restoration,

> Donec longa dies, perfecto temporis orbe,
> Concretam exemit labem.

[483] See Plutarch de Is. et Osir. and Apul. Metam. xi. p. 758.
[484] Orpheus fragm. vii. p. 464. ed. Herman. Plut. ibid. p. 371. Xyland.
[485] Above, p. 250.
[486] P. 5. ed. Paris. 1622.

Upon these doctrines, the falsehood of which it would not be easy to establish, they built this astonishing superstructure. They taught, that those whom the God and his priests admitted to especial favour,

pauci quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,

might descend alive into a symbolical purgatory, be made partakers (as far as flesh and blood could bear them) of the terrours of Hades, and then retrace their steps, purified and enlightened, to the symbolical heaven, into which they were admitted in earnest of a salvation actually atchieved. They had confronted the three worlds face to face, and by endurance had conquered them all unto themselves. The same description will apply to the character of that place in Ireland called the Fosse of St. Patric, in which living souls could suffer expurgation aforehand, and complete their restoration from a corrupt to a purified state in the space of a few hours. It was a place of the heathen mysteries, and was adopted by the Church in a moment of indiscretion, of which she afterwards repented. I have some curious observations in reserve, concerning this saint and his artificial hell. That the labyrinths (in particular) were used for such purposes, we may safely infer from Pliny's account of that in Ægypt, that it's passages were either through darkness, or through the midst of monstrous forms [487],

(Gorgones, Harpyiæque, et forma tricorporis umbræ,)

and that the opening and closing of it's various doors represented the roaring of thunder. From the probation of the three mystical worlds, (and especially that of the Mundus Patens) Pindar derives his notion, that the *Tower of Saturn* could only be reached by the *way of Jove*, and that way was an abstinence from unrighteousness in three several states,

[487] Plin. 36. c. 19. s. 2.

ἐς τρις
Ἑκατερωθι μειναντες.

Three trials were the just measure; but Tantalus for his impiety underwent a fourth,

Ἐχει δ' ἀπαλαμον θιον
Τετον εμπεδομοχθον,
Μετα ΤΡΙΩΝ ΤΕΤΑΡΤΟΝ[488]
Πονον.

The Tower of Saturn, the Brazen Heaven of Jove, and the Hill of the Olympian games are, as I have shewn already, equivalent terms in Pindar; and the truth with respect to those games, is, that the contending for them was a symbol of this life's probation, and one of the τρεις πονοι. The gaining of the prize made men absolutely blessed, the lords of the earth, and second only to the Gods.

Sunt quos curriculo pulverem *Olympium*
Collegisse juvat metaque fervidis
Evitata rotis; palmaque nobilis
Terrarum dominos evehit ad Deos.

Plato makes allusion to this hidden meaning of the games in his Phædrus, saying τελευτησαντες δε δη, ὑποπτεροι και ἐλαφροι γεγονοτες[489], των ΤΡΙΩΝ παλαισματων των ὡς ἀληθως ΟΛΥΜΠΙΟΝΙΚΩΝ ἐν νενικηκασι. Ου μειζον ἀγαθον ἐτε σωφροσυνη ἀνθρωπινη, ἐτε θεια μανια πορισαι δυνατη ἀνθρωπῳ. And nothing else will account for the superstitious value set upon victories, which in themselves were but trials of strength or jockeyship; for those who had been victorious in the greatest and most patriotic wars, a Themistocles, or a Pausanias, were not beatified in Greece as the Olympionici were. The Διος ὁδος to the Olympian Tower, being threefold, gave to Diana her name of Trivia, and, by a second

[488] Pind. Olymp. 1. v. 97.
[489] Vol. x. p. 341. Bipont.

triplication, that of Ennodia or Einodia, the nine ways. The three Charites, the three Parcæ, and the three Erinnyes, were, as I suppose, nine priestesses who respectively administered the orgies of the three worlds in the capital of Semiramis, and were collectively the nine Muses; the depositories of all the sacred lore of heaven, earth, and hell. Job, speaking of his death as a period of gestation, during which the earth should detain him in her womb, in order to bring him forth into light and life, when her hour of travail is come, expresses himself thus, "Naked came I out of my mother's womb and naked "shall I *return thither;*" and the same allegory was applied to those who came back from the labyrinth of Hades, white-washed of human infirmity, and initiated in the great arcana of the world, as we read that Hercules, Eer the Pamphylian, and [490] Thespesius were. These were they whom the Brahmens call *the Twice born;* and such was old Hesiod himself, if we may credit his fellow-countryman, Pindar;

Χαιρε ΔΙΣ ἡβησας και ΔΙΣ ταφε ἀντιβολησας
Ἡσιοδ', ἀνθρωποις μετρον ἐχων σοφιης[491].

The rejuvenescence of Æson and Jason in the cauldron, the fire in which Triptolemus was baked, the oil of ambrosia with which the limbs of Achilles were anointed and the Stygian pool in which he was bathed, do all appertain to the blasphemous mysteries of iniquity. It is impossible to conceive the enormities which must have been committed in the pursuance of this system of sorcery, or under the pretext of it; and it is needless to name the Being in whose honour they were committed, the

triplicis mundi summum, quem scire nefastum est.

Having trespassed thus long upon my reader's patience, I will pass on; only observing that if Babel, the τυπος χθονος, ἀιθερος εἰκων, was not indeed, as I suppose it to have been, a

[490] Plutarch de facie in orbe Lunæ. p. 564. Xyland.
[491] Pindar. apud Suidam in *Hesiodus*.

symbol of all the three worlds, I know not where else we are to look for the City of the Three Worlds *in the Beginning*, of which mention is made in a Sanscrit address to Maha-Deva. "Adored be the god Sambhu upon [492] whom the City of the "Three Worlds rested in the Beginning, as upon it's main "pillar."

Nimrod took the model of his crown from a vision he had seen in the heavens; and it was a tower, like that of Babel, or the citadel of Egbatana. The minotaur Mahish Asura who [493] overcame all things with his club, but was at length overcome by the goddess Cali or Parvati and the dwarfs, wears on his head a tiara of eight tiers.



[492] As. Res. 3. p. 39.
[493] As. Res. 8. p. 76. 9. p. 409.

This is the well known head-dress called a turband, that is, a *tower-band;* and by the converse of that metaphor, Homer calls the high places, or acropolies, of cities their *holy head-bands,* ἱερα κρηδεμνα, and, in like manner, crowned his rival, the Berecynthian mother,

Invehitur curru Phrygias *turrita* per urbes.

The ark, which is the *shrine of the Raven,* was on the summit of the tower, and that is the etymology of the word *corona.* From the Persian name of the goddess[494], Mitra, it was called a *mitre,* and from the Cyrbantes, who were the same[495] as the Corybantes, the turbands or conical caps of the Persian soldiers were called[496] cyrbasia. The Corybantes were *three,* and therefore the cyrbasia had probably only three gradations and resembled in form the three upper tiers of Asura's tower, which are marked with lines, apparently in order to shew that they form a system of themselves. The tiara of the Minotaur was, as I believe, the cidaris; cidarim[497] Persæ regium capitis vocabant insigne; hoc cœrulea fascia, albo distincta, circumibat; and it was confined to the kings of Persia and those whom they[498] delighted to honour. It was the[499] sacer tiaras of old Priam. It seems as though *the three worlds* had been designated by three different coverings of the head, the cœlestial diadem, circled (as Æetes wore it) with the rays of the sun, the *omniterranean helmet* ascribed to Perseus,

Ὀυρανιης βλασ-ημα γονης, κορυθ-αι-ὁλε Περσευ[500],

and the helmet of Hades which was sometimes worn by him, and sometimes by Minerva; δυν' Ἀϊδος κυνεην.

Upon the whole subject of the Tri-mundane City I would further observe, that when the mystics had determined to

[494] Herod. 1. c. 131.
[495] Orph. Hym. 38. Theopomp. cit. Tz. Chil. xii. 356.
[496] Herod. *L.* 5. c. 49.
[497] Quint. Curt. *L.* 3. c. 3. s. 19.
[498] Ammian. xviii. c. 5. s. 6.
[499] Virg. Æn. vii. 246.
[500] Melampus loquitur, Nonn. xlvii. *v.* 537.

consider the ark as a symbol of the universe, they did not omit to notice that God had commanded Noah to build it "with "lower, second, and third stories[501]."

XII. Perhaps from observing that the proportions of tone and time resolve themselves into number, and that the difference between the finite and the infinite, between chaos and creation, lies in proportion, the ancient theosophists concluded that

From Harmony, from Heavenly Harmony,
This universal frame began.

Acting upon this notion, the anti-christ king built his heaven to the sound of the lyre. At the same time the spirits of the people were raised by music, which above all other things can animate the mind of men to high performances, and that fervent sense of religion which could alone induce them to make such vast sacrifices of expence and labour was kept alive. Music was a suitable engine for exciting piety and virtue in the congregations of David's temple where religion and doctrine were unalterably fixed by means of the superintending theocracy, but in churches which are not theocratic, and which are infested with jarring and erroneous opinions, the use of music is very dangerous, and affords a great opportunity to knavish or fanatic hæresiarchs of subjugating the opinions of men by means of their passions. To the Mighty Hunter of souls these truths were not unknown.

Amph-Ion and Zethus, sons of Antiope, (daughter of Nycteus,) by Jove, were born in the house of Epopeüs, king of Sicyon. This Epopeüs was an impious man who made war against the Gods (those of the Greeks) and destroyed their altars and temples[502], and is meant for Cush. Their mother exposed them in Cithæron, but a shepherd reared them; and by order of the god Hermes[503], king Lycus, or the Wolf, (the

[501] Gen. vii. v. 16.
[502] Diod. Sic. frag. *L.* vi. p. 9. ed. Bip.
[503] Schol. Ap. Rhod. iv. *v.* 1090.

same person, no doubt, as Epopèus) resigned the kingdom to them. But others said they were false pretenders and no real sons of Jove, but of king Lycus; according to the scriptural averment, that "Cush DID BEGET Nimrod;" and of this fact

Testis erit Dirce, tam vero crimine sæva
Nycteos Antiopen accubuisse Lyco [504].

Dirce in consequence maltreated Antiope, and the sons of the latter, for revenge thereof, bound her to the horns of a fierce Bull, and her fate was the σπαραγμος, dilaceration and dispersion,

in MULTIS mortem habitura LOCIS [505].

Amphion and Zeth excelled, that in Music and Poesy, this in Gymnastics, and by various means conjointly built the walls of Ark or Theba, and the Mesopotamian Tower. Zeth piled up the Ὀυρεος ἡλιβατοιο καρη [506], by main force, but with better and more potent effect

Movit Amphion lapides canendo.

The key to all this may be furnished, with no great difficulty. Nimrod was begotten by Cush, at a very advanced age, upon a woman who (less honest than Olympias the wife of Philip) pretended to have been impregnated by Jupiter Ammon. The idea was scouted, and the child exposed according to the old fashion of infanticide, which left to Fortune and the Gods the option of preserving him; and a Berber, or Royal Shepherd, did preserve him. When he became adult,

[504] Prop. *L.* 3. El. 15. *v.* 13; or with Iasus, according to some lines in the Odyssey, xi. *v.* 282. See above, p. 71. But I should observe that the Necyia [like all places that afford a good opportunity] has been vastly interpolated with all sorts of names and legends. The following are gross fabrications:—verse 225; verses 228 to 326, including both; verses 384 and 385, 420 and 421, 426, 434 to 439 inclusive, 564 to 599 inclusive, 602 and 603, 612 and 13, 622 to 624 inclusive, and 627 to 631 inclusive.

[505] Prop. ib. *v.* 42.

[506] Apoll. Rhod. 1. *v.* 739.

an oracle of Hermes sanctioned his false pretences to a divine birth. This oracle was that of his mother, who was a prophetess; as the strict etymon of Anti-Christ is a *Personator of the Anointed*, so Anti-Ope is a *Personatress of the Voice* "which spake by the prophets." Obedient to this decree, and finding, no doubt, his own advantage in it, the aged patriarch recognized his miraculous birth. From that time forth, præsens Divus habebitur; and the powers still nominally held by the Father, virtually passed into the hands of the warlike Ἀναξ and his huntsmen. *Dirce* of Ascalon was mother of Semiramis; and her name, whatever it may signify, stands, in this fable, as an equivalent to that of Semiramis, it stands for the whole ionizing confederacy which opposed the supremacy of Nimrod; but they of course denied his divine conception. This party, triumphant for a time, was finally confounded and broken to pieces by God; and the Gentiles ascribed that visitation to the avenging spirit of Nimrod. At the time of the dispersion *Europa* was colonized, and (as it was allegorically said) she was brought over by Tauriform Jove; but Dirce's bull, likewise, was Jupiter himself; Antiope cognosce *Jovem!* The architect hero was called Zeth and Amph-Ion, the former of which means *Typhon*[507], (and is a name derived from Seth son of Adam), and the latter, the *Dove of Inspiration*. These titles have been split into two persons; but the meaning is only, that this extraordinary man was not more renowned for war and hardihood than for learning, and sacred lore, and all those pacific accomplishments which the Greeks expressed by the word Μαστικη. To them, it might fairly be said, his architectural works were indebted for their strength and beauty. We may find several instances of our hero being thus multiplied into two persons, twin brethren, of very unequal merit; which signifies the union of divinity and humanity in one person. The twins, Hercules son of god and Iphiclus son of man, are familiar to all readers. Aurora[508] brought forth

[507] Plutarch de Is. et Osir. p. 367.
[508] Hesiod. Theog. 984.

at one birth Memnon the god of the Æthiopians, and the man Amathion. The wife of king Erginus produced twins, Trophonius and Agamedes, but the former was the son of Apollo and was worshipped as a deity, and gave oracles; they were the most wonderful men that ever lived, for building temples[509] and palaces.

The union of the Musical and Gymnastical institutes, the Lyre and the Sword, in the character of Nimrod, is not confined to the legend of Amphion. Theseus the Warrior, who obtained his birthright by grasping the Sword of Pelops, was the owner of Lyra, the Harp of the Spheres; if, as War-King, he wielded the Sword, it was as Priest-King that he swept the Lyre, music being from the very first a handmaid to religion, and therefore the lyric Theseus is figured kneeling, ἐν γονασιν. Anacreon says, in a fragment preserved by Hyginus[510],

Ἀγχε δ' αἰει τε Θησεος ἐς᾽ι λυρη,

and Ovid speaks of his universal knowledge

qui noverat omnia [511] Theseus.

King Arthur was Theseus, and his disputed birthright recognised by the self-same means[512]. "At Winchester was a "Sword in a cleft of a rock, and an inscription, that he who "could draw it out of the cleft was heir to the sovereignty." And the constellation Lyra was called by the British bards Telyn Arthur, Arthur's harp[513]. His character was split into two, like those of Zeth and Amphion; there were at the same time Arthur the Warrior and Merlin the Bard. Arthur was the son of Iögernè, wife of Gorlöes, but miraculously gotten with child by Pen-Dragon; "Merlin was reputed to be the "son of a Nun and a Dæmon. He was an illegitimate child,

[509] Pausan. ix. c. 37.
[510] Poet. Astron. c. vi.
[511] Epist. xvi. 147.
[512] Roberts Pop. Ant. Wales. p. 87.
[513] Ellis English Romances. vol. 1. p. 98.

" whose mother fearing that, if she acknowledged an illicit " connexion, the king would put her to death, made oath that " he had no father[514]." These legends are to the same effect, and give the mysterious and violently disputed birth of Nimrod. In the reign of Arthur Merlin the stones were brought to erect the British Olympus, Stone-Henge; and then, what the strength of Zethus could not effect the music of Amphion did. " The army by force in vain endeavoured to move them; " but Merlin by his art alone drew them freely and without " labour to the ships, and thus they were brought to Ambri " or Stone-Henge[515]. Something more is clearly implied in these histories than a mere display of art; dæmoniacal agency procured by incantation is distinctly avowed.

It is so long a time since the last discontinuance of the dispensations called *miraculous*, that is to say, since Providence has desisted from interposing in the affairs of men, visibly, and so as to fill their senses with admiration, and, consequently, since Satan and the Dæmon gods have been permitted to use a countervailing influence of the like perceptible kind; and the scriptures of the Levitical and Christian dispensations give so little detail of dæmoniacal operations; that we are not able to ascertain many facts regarding their extent and nature, and can only collect with certainty that they were employed to deliver prophecies and work miracles. The Patriarchal scriptures would have perhaps furnished more ample information upon those subjects. The perseverance of the sworn societies during so many ages evinces the confident hopes with which they look for Evil to come, and if all their knowledge were brought forward, it would under a sagacious analysis throw much light upon these matters. To return to the constellation Lyra, it was otherwise said to be the lyre of Orpheus, which resounded upon the [516] Mount Pangaius, in the ship

[514] Nennius cit. Roberts. p. 60.
[515] Roberts. p. 72.
[516] Max. Tyr. Diss. 37. p. 210. Reiske. Hygin. Astron. c. v.i.

Argo, and in Hades. Orph-eus (deus tenebricosus) is a name divided between both the Jupiters, the elder, who brought into the ark the accursed learning of the Nephilim, and soothed with his minstrelsy the birds and beasts (præternaturally tamed) who sailed with him in that ship, and the younger, who wandered in savage solitudes, and fell by the hands of the bloody Bacchic sorceresses, and spoke after death with his *teraphim* head. Others, again, maintained that the hero En-gonasin was Hercules [517] kneeling to his father Jove; for Hercules himself was no stranger to the lyre, which he studied under Linus; he was adored as *Musagetes* (the Leader of the Muses), and contended with Apollo for the possession of the Delphian tripod. Boccacio mentions upon the authority of Venetus bishop of Puzzuoli, (an authour whom I have never seen) that Nimrod first invented poetry and religious music.

Amphion was a tyrant, and his subjects, who were the Sparti [518] or men sprung from the dragon's teeth, revolted against him, and lay wait for him privily and destroyed him, as Lycomedes did Theseus, and as Achilles did Memnon. He was a malignant wizard, and made, at the suggestion of Pelops [519], the *taraxippus*, a talisman of some sort which, if buried in the ground, will drive mad the horses that pass by it; and the stillness of the night was sometimes disturbed by far other music than charmed the stones at Thebes, by the yelling of Amphion's hounds. Dirce, whom Jupiter Taurus and Amphion tore in pieces, was entirely devoted to the worship [520] of Bacchus, and was the favourite of that god; and Amphion may on that account be numbered among the *Anti-Bacchic* huntsmen, tyrants, and sorcerers, who are perpetually recurring to our observation.

The construction of ancient cities by magical song is not an idea confined to Amphion and the seven-gated Thebes.

[517] See Hygin. Poet. Astron. c. vi. Diod. Sic. 3. c. 66. Apollod. 2, c. 6. p. 204. Pausan. 10. c. 13. s. 4.

[518] Timagoras cit. Schol. in Eurip. Phœn. v. 162.

[519] Pausan. vi. c. 20. s. 8.

[520] Ibid. ix. c. 17. s. 4.

Megara, the city of the perfidious strumpet and sea-goddess Scylla, had the like fame;

> Regia turris erat vocalibus addita muris [521]
> In quibus auratam proles Latona fertur
> Deposuisse lyram; saxo sonus ejus inhæsit.

Apollo Aguieus, the builder of Ilion with the broad *aguiai*, was a Royal Shepherd, and a famous archer; but he was also lord of the golden lyre, and by it's music (like Amphion) he built the city of Troy.

> Ilion adspicies firmataque turribus altis [522]
> Mœnia, *Phœbeæ structa canore lyræ.*

The Temple and Tower of Belus, which began in harmony, ended in *discord*, and I suppose that the silence which attended the building of Solomon's Temple had allusion to those circumstances. "The house when it was building was built "of stones hewed and made ready. So that there was nor "hammer, nor axe, nor any tool of iron heard in the house "when it was in building." Upon the evening of the seventh day, say the unblushing Cabalists, God created the [523] worm Schamir, by means of which king Solomon divided the stones, for building the temple, without noise. That work was constructed without any parade, or any outward circumstance that might give encouragement to the architects, and in such profound silence as to render its growth almost imperceptible: and so did the invisible church arise in silence, and steal upon the slumbering world without noise or ostentation. Jerusalem has a remarkable relation to Babel, partly of resemblance, and partly of opposition; and such a relation necessarily subsists between the truth, and a simulation thereof, between Christ and Anti-Christ. Jerusalem is the appointed

[521] Ovid. Met. viii. 15. Virgil. Cir. 105.
[522] Ovid. Epist. xvi. 180.
[523] Gaffarel Curiosités Inouies sur la Sculpture Talismanique, p. 33.

seat of *Universal Hierarchical Government*, under one man who is God, and King, and Priest. Jerusalem is *a type of the whole earth*, for the end of that city is in a manner identified, in the prophecies of the New Testament, with the end of the world; and *a type of Paradise*, which is called the New Jerusalem. But, on the other hand, it was at Babel that the discord of tongues began, and it was at Jerusalem that the Lord of tongues was again manifest, in order to communicate one truth to the dissonant nations. Babel was the beginning of *War*, which has since never ceased to rage among the nations, but in this place, saith the Lord, concerning Jerusalem, "*I will give peace.*" The old Jerusalem had to struggle with the old Babylon, the new has yet to contend with the accursed powers, which are hereafter to arise in the Septimontium.

It remains for me to say a word of Amphion considered as a name of Cush. That old man was often confounded with his son, being contemporaries, and engaged together in the formation of the Babelian empire; and he was that husband of Niobe, who had the presumption of preferring his own offspring above the immortal gods. Amphion had seven sons and seven daughters, a number concerning which I have spoken sufficiently in other places;

illa (Latona) duobus [524]
Facta parens; uteri pars hæc est septima nostri;

and the world had to endure by turns the supremacy of his bloody sons, under the ascendancy of Nimrod, and of his harlot daughters under that of Semiramis. But they were successively overthrown, both the one and the other, by a superior power. Ilion-eus (which means *the God of Ilion*) was the youngest of his hebdomad of sons, and Amphion had cherished a hope that he at least would survive him, but even him the gods did not spare. His violent death was one of

[524] Ovid Met. vi. 192.

the last drops in the old man's cup of bitterness, who lost him by the contrivance of that hero.

ὃς δὴ πολεας τε και ἐσλους
Τιεας ἐξεναριξε.—

XIII. The Scythian Archers, addicted to the Chase and to Arms, and dwelling in tents, were the peculiar delight of the man whom Homer hath called "an Heraclèan Virtue." But we have seen other forms in which, to believing eyes, his cœlestial nature must have seemed conspicuous; other and different particles divinæ AURÆ. As Amphion, or the lyric Theseus, he was a Phœbèan Virtue; and a Vulcanian Virtue, as the architect of the Brazen Heaven. In these three lights this wonderful man was chiefly regarded, and in him, to whom the spirit was given without measure, a sort of trinity of divine essences seemed to unite. As Ham revived the religion of the Titanes, so was it reserved for Nimrod to restore the splendour of their dwellings and the various luxury of their arts, and to rebuild the walls and brazen gates of the submerged Atlantis. The leaders of this mighty race who perished in the flood were three brothers, whose names are all compounds of the word Baal, Bel, or Bali, signifying *god* or *lord*. Jehubal is *the Lord Jehu* or *Jehovah*, and if we could analyse the names of Jabal and Thubal, we should probably find the confirmation of our old surmise concerning the Lordships of the Three Worlds. The elder of these was the institutour of such as dwelt in tents and had cattle; the second, of those who handled the harp and organ; and the third, of every artificer in brass and iron. Here we have the origin of professional castes, and a proof that the institutes of Babel were but imitative and restorative of more ancient splendours. The three sons of Lamech (who in his song obscurely predicts their fate, and his own share in it,) were those famous embodyings of divine energy, Hercules, Apollo, Vulcan, which three all met in the person of Nimrod, as the three professions of the Lamechidæ were concentrated in the

kingly caste of Cushim; nomad huntsmen and Royal Shepherds; priestly bards; and architects of the Tower and the Walls, or Free Masons.

These remarks lead me to another consideration, which can be better followed up by others of more reading. Cush and the apostate people went out from Armenia, which is not surprising when we consider the bad terms they were on with Noah, Shem, and Japhet, and the fear which the hæresiarch must have had of their influence. But why did they pursue a long and difficult course till they reached Babylonia, and there stop? It may be answered, that they followed the Cow *Theba*, or Sepulchral Ark of Ham, and went where that guided, and halted where the Cow was pleased to stop. But, supposing it to have been so, why did Ham by his oracle point out the plain of Shinar? As restoration and revival were the object of that Titan, who carried into the Ark an attachment to the antediluvian mysteries and an intimate acquaintance with them, I cannot divest myself of the belief that his son conducted the people to the site of the greatest of Titanian cities and temples. Cain went out from Eden and dwelt on the east thereof, in the land of Nod or Naïs. He there built Enoch. As this is the only Titanian city mentioned in Scripture, and as nothing is there specifically recorded without a specific purpose, it must be taken that Enoch was the head of the empire of the Nephilim, and that Ham, who affected to be a second Cain, established the tyranny of his descendants in the same place. When Seth had a son, to the great joy of those who, after the apostacy of Cain, began to despair of the promised Seed, they called him Enos. Cain's city was named after his son, Enoch. The resemblance of names is too close to be casual, and the probable fact is that Cain, asserting, like the house of Ephraim under Jeroboam, the right of primogeniture, called his son by the same appellation, as Seth did his, but that a parody has been made upon it, as upon the words Bel and Ba-bel. *Enos* means [525] *the Man*; and in Enoch we

[525] Reuchlin de Art. Cabal. *L.* 1. p. 65. Basil. 1537.

may detect the root *ocha*, the *oceanic waters*, which were brought upon the earth by the enormities of the Cainites and swept away their city. Enoch warned mankind of the approaching flood[526], and Gany-Medes (*the Rejoicer in Wisdom*) who was most acceptable to Jove, and whom the Cherubic bird bore up to heaven, so that he never saw death,

(Ἅ ποτ' ἀναιδεα Γανυμηδεῖ
τον ποτμον ἀλαλκε)

was spoken of by fabulists as the sign *Aquarius* showering water down from heaven, and as a giant from under the stamping of whose feet the waters of the river Oceanus are poured forth. If *Enoch* signify *the source of the waters*, the son and city of Cain are so called in very bitter derision, and we may partly understand why Nod, the residence of Cain, is called in Greek Nais or the *Water Nymph*; Berosus and Abydenus[527], Chaldee historians, relate that one Alorus *a Chaldee* reigned in Babylonia ten generations before the flood. He was the first king of that country, and his subjects were "the Angels or Giants, "sons of God." He reigned 306000 years! slender as is the respect due to such men as the Chaldee priests and genealogists, we may infer thus much from the above, that a tradition existed among them of Cain having reigned in Babylonia; which they always affected to call Chaldæa. Abul Gazi Bayadur, the Khan of Khaurezm, declares that[528] Mahalaleel (father of the patriarch who is called *Idris* in the Arabic language, and *Ahnuch* in the Iunan) built the first town in the land of Babel and called it Suss.

It is true that we are told that the fratricide dwelt *on the east* of Eden; but it is notorious to the public, from the criticisms upon the fourteenth verse of the second chapter of Genesis, and the twenty fourth of the third chapter, that the

[526] See vol. 3. p. 22...25.

[527] Beros. cit. Euseb. Chron. p. 5. Abyd. cit. ib. p. 22. ed. Milan. et vide Chron. Pasch. p. 23.

[528] Abul Gazi. Hist. Geneal. pt. 1. c. 1. p. 16, 17.

same word denotes *opposite, fronting to,* e regione Edeni; a duplicity of meaning which may arise, from religious ceremonies being performed with the East in front and the West behind. In those two verses, the seventy have ἀπεναντι and κατεναντι, and Philo Judæus actually renders the passage in question by these words, κατωκησεν ἐν γῃ Ναϊδ [529] κατεναντι Ἐδεμ. The authour of the Leptogenesis related that the Sons of God were the Egregori (*Watchers*), descended from Seth, who την ὑψηλοτεραν [530] γην της Ἐδεμ, πλησιον της Παραδεισε, κατωκεν, and they were bound in an obligation, which they had sworn by the blood of Abel, not to [531] descend into the plains of the Cainites. However 100 of them violated that oath, and went down, and became fathers of the giants. Peter Comestor [532] thus describes the respective habitations of Seth and Cain; habitavit Seth in Cordan, in quodam monte proximo Paradiso, Cain *habitavit in campo* ubi fratrem occiderat. There is therefore no geographical reason, that I know of, for denying that Cain settled in the rich plains of the Euphrates. The ruins of his submerged settlements were most probably the mines from whence the Babelians obtained their oreichalch, if not also their Corinthian brass; and of this nature, I suppose, were those reliques of the Ocean, which were dedicated to Neptune at Berytus.

XIV. It is barely worth observing, that Herman von der Hardt, a professour of eastern languages at Helmstadt, wrote a treatise entitled Historia [533] regni Babilonici per Cyrum eversi, in which he endeavours to persuade his readers, that Babylon was founded by a person called indifferently Nimrod

[529] De Legis Alleg. p. 84. ed. Turneb. 1613.

[530] Septogen. cit. Geo. Syncell. Chronogr. p. 10.

[531] Eutychius or ebn Batrick. p. 24. Oxon. 1658.

[532] Hist. Scholast. fol. xii. a.

[533] See, Tomus 1. in Jobum, Historiam Populi Israelis in Assyriaco Exilio etc. Helmstadt. 1728.

and Semiramis, a prince of Gindara in Syria, 200 years after the Exodus of Moses. But, that the account of the fortunes of that place in Genes. c. xi. *v.* 1. to 9. describes the reconstruction of Babylon by Nebuchadnezzar, and his successours, it's capture by Cyrus, and it's ruin by Darius of Hystaspes. In the same volume he contends that Noah was prince of Iconium, and a descendant from Adam king of Miletus; and that a great invasion of Scythians, metaphorically called a deluge, took place in his reign. The book of Genesis was written at Babylon by the High-priest Joshua or by Ezra. Von der Hardt enjoyed some reputation in his day, but, from all that I have seen of his works, I judge him to have been a raving madman, nor do I remember meeting with a lucid interval in any of his pages. The volume, in which this theory is published, contains no allusion to the principal topics enumerated in it's long title page, which in itself is some indication of a disordered understanding.

REGIFUGIUM.

I. It is difficult to form a clear notion of the succession of events in the life of Nimrod. The testimonies of revelation concerning him are scanty indeed, and what is added by Hebrew or Mahometan writers is chiefly intended to illustrate those few particulars, which are given in Genesis. To obtain any tolerable view of his history and adventures, it is necessary to sift and examine the traditions with which his extraordinary fame has filled the mythology of all the nations, and to see wherein they agree with each other. But in this undertaking we are thwarted by many impediments. Being born at an unusually advanced period of his father's life, he was cotemporary with various individuals whose principal actions were nevertheless anterior to the time of his birth, and he was liable to be supposed cotemporary with those who were really dead before his birth; and being invested with tyrannic power during the lifetime of his own father, who continued in his old age to wear the regal dignity, he is upon many occasions imperfectly distinguished from his father. Being supposed by his admirers and worshippers to be a man miraculously begotten and conceived, and especially to be a reappearance of Jupiter in a second human shape, he was likely to be sometimes identified with Cham his grand-father, in whom great Jove had formerly been embodied, but who had been dead long before the birth of Nimrod. Being accounted a deity as well as a man, it was natural that spiritual doctrines should

sometimes be presented to us in the shape of narrations, or in other words that the bards of the gentiles should write about Nimrod *allegorically*. And as he was a leader of religious and political parties and the original founder of one exceedingly great and lasting empire, his name was likely to be used for the whole sect, party, or empire, long after he was dead; so that we should sometimes err as grossly, if we supposed the man to be really described where he is named, as if we were to suppose that Judah son of Jacob reigned over the Israelites till the coming of Shiloh, or that Satan contended with Michael concerning the corpse of the prophet Moses. If, for the reasons alleged, he was mistaken for Cham and for Cush, he was ultimately regarded with terrour by the guilty nations, who ascribed the vengeance of offended heaven to the pursuing ghost of their own murdered prince; and hence arose the confusion, which we observe occasionally between Noah, the flood-king and angel of destruction, and Nimrod. But the most serious of our difficulties is still behind. When mankind were broken up into a number of tongues and nations, they formed themselves for the most part into small communities, having each their own priests and minstrels, of which the geography and history of ancient Germany, Italy, Greece, and the lesser Asia, offer abundant proof, and from which Ægypt and Babylonia were almost the only considerable exceptions; and they relied upon that exception as a voucher for the truth of their sacerdotal records, when it was really the main cause of their enormous and unparalleled falsehood. But in each of the little communities of men, their bards established a peculiar nomenclature, and calling the great men and women of eastern antiquity by innumerable titles, expressive of mental qualities, or of bodily, of office and dignity, of good or evil fortune, or even of such animals and inanimate things as were used for types and symbols, they severally affected different appellations. And they selected for their favourite topics, different points of the same man's character, and different scenes of his life. The consequence

was, that in the course of their mutual intercourse, and when they came to compare their respective legends, the same persons appeared under various denominations, and described in a variety of prædicaments, but with an agreement of dates and circumstances sufficient to shew that the two histories were intimately connected together. In this case, it was the continual practice of the mythologists to interpret the several names of one person, as a plurality of persons standing in some certain relation to each other, as father and son, as brothers, as master and servant, as sworn friends, and sometimes even as rivals and enemies to each other. In the false philosophy of the house of Cham collateral incest was permitted, upon the authority of nature and the precedent of the house of Adam, and in defiance of the commandments of God, and incest in the direct ascending and descending line, though doubtless unsanctioned by any good precedent, was not unknown among those children of perdition. And that cause cooperated strongly with the one above-mentioned, to render the identity of mythical characters doubtful, and to draw their ties of consanguinity into a hard knot,

> Πατερας, ἀδελφϐς, παιδας, ἀιμ' ἐμφυλιον,
> Νυμφας, γυναικας, μητερας τε, χ'ὡποσα
> Αισχις' ἐν ἀνθρωποισιν ἐργα γινεται.

The last source of confusion and embarrassment, which I have to point out, is that the little states to whose active genius we are indebted for the amusing tales of Mythology, were desirous to fill up the long series of years in their annals with some interesting and marvellous events. But the events of their own history consisted, either of the most minute concerns of internal œconomy, or of petty feuds and skirmishes with their neighbours, one monotonous strain of obscure barbarism; therefore they appropriated to their own countries, and ascribed to certain years in their own annals, divers traditions of that old kingdom out of the bosom of which they all came. And as they were unrestrained in the exercise of this sort of fiction,

and as the annals, which they had to supply with glorious or terrible adventures, did greatly exceed in their length of duration the period in which those adventures were to be sought for, it came to pass that the Athenians, Romans, Hindoos, or whoever it might be, used to relate a famous anecdote of Nimrod, or of some other ancient *Omnigentile* hero, as belonging to some given year or generation in their chronicles, and afterwards, in a totally different period of their history, to reproduce the same persons, disguised under others of their numberless titles or epithets, in order to narrate some other passage of their too eventful lives. By this means we are often led to understand as of many people and generations, what is true only of one, and we are bewildered by those *indeterminate genealogies*, whereof St. Paul complains.

II. The apostate patriarch, Cush, had founded the kingdom of the three tribes, at Erech, Accad, and Calneb, places of which the exact situation is of no moment to us, and his own supreme authority at the temple of Belus or Tri-phylian Jupiter, before Nimrod was born. Nimrod was incestuously begotten by that old king, upon the body of one of his own lineal offspring, in the temple of Belus, wherein she resided for purposes that will hereafter appear.

The pregnancy of this woman was an event either scandalous, or portentous, according to the opinions formed concerning it. The ages of the patriarchate were ages of prophecy, and it appears that the names of illustrious children were imposed with reference to their future lives and fortunes, or to the fortunes of the world during their time. And prophecies were not wanting to make the birth of Nimrod a just object of terrour to his father. Of Hercules it was foretold by Jove that he should reign, but Juno evaded the prediction by putting off his birth [1], and bringing forth Eurystheus, an older claimant to the throne, to whom Hercules was subservient. But Hercules evinced that

[1] Iliad. xix. 119. etc.

superanda omnis fortuna ferendo est,

and he became "king of the earth from the rising to the "setting sun," or as Rabbi Elieser [2] saith, Nimrod imperavit ab uno extremo mundi ad aliud. And it was farthermore predicted of him that he should rebel against Jupiter, and dethrone him, and unchain [3] the titan Prometheus. An oracle declared that the mother [4] of Perseus should bring forth a winged lion, who should slay his father, and be king in his place. And the like fates hung over the birth of Œdipus. It is fabled that there once reigned in Asia a horrible wretch called Astyages (or in the Persian dialects, Az-dahak, Dhohak, and Zohauk) who roasted children and served them up for dinner to their own parents. His daughter became pregnant, and he dreamed that a deluge issued from her womb and inundated all Asia, and, another night, that a tree sprung from it and overshadowed Asia. Upon which signs, the interpreters pronounced that the child about to be born would possess the kingdom and dethrone him. The child, who was called Cores or Cyrus, lived to dethrone his mother's father, but did not take away his life. The prophecies which reached the ears of Cush made him determine upon destroying the child, which purpose was carried into effect by means of exposure, a mode which was often adopted in order to avoid the direct commission of murder. Acrisius directed Perseus and his mother to be shut up in an ark and set afloat upon the sea, and they were picked up and preserved. Laius ordered the infant Œdipus to be exposed upon Mount Cithæron with no better success; and here we should mention the slightly varied legend of [5] Amphion, whose mother was driven in her pregnancy into the wilds of Cithæron where she brought him forth, and he was reared, as Œdipus was, by the compassion

[2] Liber Pirke. p. 25.
[3] Æsch. Prom. 766...880.
[4] Eurip. Danae. 14. 41. Apollod. 2. c. 4. s. 1.
[5] Hygin. fab. vii. Schol. Ap. Rhod. iv. 1090.

of a shepherd. Hercules was laid by his mother in a shield, in which he was assailed by two dragons, whom the power of the godlike child was able to destroy, and Ion was exposed by his mother in [6] an ark with two golden dragons, but preserved from perishing by Mercury, at the request of Apollo. Erichthonius, when an infant, was enclosed in an ark with two living serpents. When king Astyages [7] heard the future fortunes of the young Cyrus expounded by the Magi, he would have him be put to death, and the minister to whom the tyrant entrusted that charge gave him to a shepherd to be exposed in the mountains; but the shepherd had pity of him, and he was reared by the shepherd's wife, "whose name was *Spaco* "in Medish, and *Cyno* in Greek, for Spaco means a bitch." This topic must be dwelt upon for a few moments, as it furnishes most important approximations. Habides, the giant huntsman, was incestuously begotten by his father the king of the Curetes, in the land of the Titans. His father sought to destroy him by all sorts of exposure. When he cast him into the sea, the waves harmed him not, and when exposed in the woods he was suckled by every beast that found him, and lastly by a hind, from whose milk he imbibed such velocity that he could outstrip the mountain stags. This wild man was caught at last, and brought to his father, who owned him, and made him his successour. Habides became a founder of cities, a mighty lawgiver, and an inventour of the most useful arts and sciences. Hujus casus fabulosi viderentur [8], nisi et Romanorum conditores lupâ nutriti, et Cyrus rex Persarum cane alitus videretur. The reports concerning the birth of Romulus alarmed the tyrant of Alba Longa, who had him exposed upon the river Thyber in an ark; but a shepherd picked him up, and took him to his wife who suckled him; her name was *Lupa;* but others maintained that a she-wolf

[6] Eurip. Ion. 18...34.
[7] Herod. *L.* 1. c. 110.
[8] Justin. 44. c. 4.

found him in the wilderness and gave him suck. He was bred up in the woods, a huntsman [9], and the leader of a band of marauders, with whose aid he overthrew and slew Amulius, and became a founder of cities, and a giver of wise laws; and emerging from the wilderness, the cub of a she-wolf, he raised his people to the height of civilization. Mr. Gibbon [10] asserts (without citing any authority, but perhaps from some part of Mr. de Guignes' work) that the founder of the Turks, "like "Romulus . . . . was suckled by a she-wolf, who afterwards "made him the father of a numerous progeny." When Attila [11] stood up to conquer the world with all the indications of a blasphemous imposture, and styled himself "the grandson "of great Nimrod, nursed in Engaddi," there were (it would seem) traditions assigning to him the same bestial education, as to Romulus, to the bloody or Herodotèan Cyrus, and to the Turk. There exists a strange poem, entitled *Attila*, by one Rocho degli Ariminesi, who recites how king Osdrobaldus confined his daughter [12], a libidinous woman, in a high tower, in which cum quodam cane rem habuit and so conceived Attila. Attila inherited from his strange father a canine aspect, which was remarkably shocking when he laughed and displayed the rictus of his teeth.

The story of the exposure of Romulus differs in some slight minutiæ from that of Cyrus, but is exactly similar to that which the Persians tell of Darius Ochus. His mother Homai (*the Eagle*, or *the Bird of Paradise*) became pregnant [13] by her own father, king Ardeshir Bahaman, and brought forth Darab. She gave him to a nurse to be exposed in an ark upon the river Gihon, from whence he was taken by a poor man, a dier, who brought him up. The youth attained to such glory in war, and displayed such extraordinary qualities,

9 Liv. 1. c. 4.

10 Vol. 7. p. 284.

11 See above, p. 19, 20, and n. 3. ibid. p. 49.

12 Attila. canto 1. Vinegia. 1550. See Marc. Anton. Coccius Sabellicus de Vetustate Aquileiæ. *L.* 3. p. 221. ed. Basil.

13 Herbelot in *Homai*. Malcolm. Hist. Pers. 1. p. 69. and note, ibid.

that his mother at last acknowledged him and raised him to the throne. In all these narratives some one event is reiterated, and that event being by consequence untrue in all the cases (or certainly in all the cases but one) in which it is recorded, must be looked for as high up in the scale of time, as the point from which the gentiles and their traditions diverge. But in this instance we are assisted to our conclusion by the positive traditions of the East, which designate Homai, as the architect of [14] wonderful cities and palaces, under the name of Simrah, Semirah, Semirem, or Semrem, and represent her as the same princess whom the Greeks called *Semiramis*.

It is easy to discern through this variety of fables, that "the child of whoredoms" was secretly preserved by his own mother and nursed by her in some secret place of the temple or tower of Jove, less, as I suppose, from natural tenderness, than from ambition and "spiritual iniquity in the High-"place," and she was assisted in her scheme by the priests and sorcerers of the house of Cush, who enjoyed together with her the guardianship of the universal temple. This is the fable of the Curetes or Salii dancing around the cradle of the new-born Jove and clashing their brazen arms, that his cruel father, who sought to destroy him, might not hear his wailing. He, meanwhile, lay hidden in a cell beneath the Idæan Mount, sucking the dugs of the she-goat with many names, Amalthea, Olenia, Neda, Anna [15] Perenna, Melissa [16], Ida [17], or [18] Nemesis. While the Curete Corybantes watched over his preservation, those royal witches, the Nymphs of the Ash-tree, ministered to the wants and pleasures of the innocent being upon whose perversion they had set their hearts, and

[14] Herb. in *Homai* & in *Simrah*. Malc. ibid. Sir W. Jones Short Hist. of Persia. p. lii.

[15] See vol. 3. p. 50.

[16] Lactant. Inst. 1. c. 22. p. 130. Lugd. Bat. 1660.

[17] Apollod. 1. c. 1. s. 6, 7.

[18] Apollod. ibid. Apoll. Rhod. 3. *v.* 133.

the secret education of the prince of the Eümmelian Asi was one of the *unimaginable* [19] *labours* of the ash Yggdrasil.

> Ζευ, σε δε Κυρβαντων ἑταραι προσεπηχυναντο [20]
> Δικταιαι Μ ε λ ι α ι, σε δε κοιμισεν Ἀδρηστεια
> Λικνῳ ἐνι χρυσεῳ· συ δ' ἐθησαο πιονα μαζον
> Ἀιγος Ἀμαλθειης, ἐπι δε γλυκυ κηριον ἐβρως.

Children, when exposed by their parents, were usually placed in a basket or cradle, and we find, in the arks of Perseus, Erichthonius, Ion, Romulus, and Ochus, that idea, blended with that of the Tower in which, or in the purlieus of which, young Nimrod was nursed; for that was *the ark* of the first kings of Iran, and the mystic ship of Æetes. Engendered in the hyperovium of the Brazen Tower, or in the citadel Byrsa, he was carried out from thence to die, and privately reconveyed thither by his mother to be nursed, so that it might well enough be termed his cradle. I will only just tarry, to observe a minute but striking resemblance between the infants Jove and Quirinus. The former was nursed by Neda [21], the nymph of the river Nedus in Messenia, upon the banks of which there stood *a wild fig-tree,* the palladium or talisman of the Messenian state, and that fig was called by the Messenians *the Goat;* and the ark of Romulus was carried down the Thyber to a place called the Germanum, where a [22] *wild fig-tree,* called in latin a *goat's* fig-tree, grew. Here he was suckled by a she-wolf and fed by a mag-pie (that is, by the Inventour of Magic, Jupiter [23] Picus), and a goddess called Rumilia presided over his nurture. That fig-tree was also called the Ficus Ruminalis, and both names are derived from Ruma, *a mother's breast.* The juice which exudes from the

[19] See vol. 3. p. 272.
[20] Callin. Hym. Jov. *v.* 47.
[21] Pausan. Mess. c. 33. s. 2. c. 20. s. 1.
[22] Plutarch. Rom. c. 3. c. 4.
[23] See p. 76. and vol. 3. p. 6, 7.

young shoots of a fig-tree is *milk*, which is one explanation of the allegory; but the leaves of the caprificus had been for other reasons, and from the first beginnings of human affairs, symbolical of [24] *concealment*. Ilion, the capital of the Eümmelian king, built by the dæmon gods, and defended by the astrologer Asius, was distinguished by it's Erineus or wild fig; and the name of Olynthus [25], a city immortalized by Athenian eloquence, means simply the wild fig-tree.

The wolf and the goat are the most celebrated types of the Evil Spirit (for *the Serpent* is more than a mere symbol), and they represent the two great classes of human actions which are acceptable in his sight, and which have always been sacramental in the mysteries of his religion, cruelty, and lewdness, or as Moses describes the two moral causes of the flood, "*violence* and *corruption*." Of these two symbolical animals, the goat has in modern times been the more famous, and the figure of a goat used to preside in the solemnities called the *Sabbaths of Satan*; and the reason is sufficiently evident. Under the laws of Christendom, and the superintendance of coroners and other magistrates, the sacraments of the Wolf could not be held with any degree of safety, and they would expose not only the individuals to punishment, but the secrets of ages to an open detection. Public abhorrence would (at this present time) demolish the masonry of any tower, that was cemented with human blood. Satan therefore, indulgent to his faithful votaries, would be contented with such rare and scanty tributes to his wolfish nature, as might be had, and perhaps a little of their own blood mixed in wine might suffice to wash down the oaths of blaspheming conspirators against heaven. Meanwhile, as we possess the means of shewing, the orgies of the Goat were celebrated with horrible zeal, and all manner of bargains were sold to him in private, from the western gate of London to the mountains

[24] See vol. 3. p. 179 . . . 181.
[25] Pausan. *L.* iv. c. 20. s. 1.

of Curdistan. It is possible that villainy may even yet obtain such triumphs, as it has never had since the time of her who gave suck to Nimrod, but the days of it's concealment (if it can yet be called a secret) cannot now be many. When the first anti-christ, I say, was nursed by his mother in Babel, the condition of society was favourable to all the enormities which sorcerers could devise, and he was suckled with the milk of the wolf and with the milk of the goat. This doth not only mean that he was instructed and made, from his tender years, a proficient in all the egregious mysteries of human wisdom deceived; but it signifies, that all the means of witchcraft were put in use to give him an invulnerable body, a charmed life, and such other præternatural endowments as were requisite for a rebel against God and a competitour of the Son of God. All the reasonings and reflexions I have been able to make have left no doubt in my mind, that, in all ages in which any direct communication used to be carried on between God and men, the operations of sorcery, which are a communication of men with Satan, and with the daimonia, or spirits of those reprobate mortals, who had died in *his* faith, were also real and (to a limited extent) effectual for the purposes of bad men. For such purposes St. George Triptolemus[26], the god of war, whose posterity inhabited Curdistan and Antioch, was nursed in witchcraft by his mother with many names. In the day-time he was anointed [27] with ambrosia, and at night he was cast, like a torch, into the fire,

Νυκτας δε κρυπτεσκε πυρος μενει, 'ηυτε δαλον,

in order that he might be exempted from old age and death, and become a perfect god. The ambrosia with which Achilles was anointed is [28] called θειοτατον ἐλαιον, but it is reasonable to suspect, that the "most sacred of oils" employed in this dark transaction was some thing or other widely different from

[26] See above, p. 81 . . . . 88.
[27] See Homer Hym. Cer. 239 etc. Hyg. fab. 147. Ovid. Fast. iv. 550.
[28] Schol. Apoll. Rhod. iv. 869.

that of the tree of peace, with which high-priests and kings were consecrated in Israel. The spell is said to have been broken by female curiosity; and in telling that, the mythologists have made an untenable distinction between his nurse Ceres, and his mother Cothonèa (*She of the Cauldron*), Cyntinia, or Polyhymnia. It was a favourite notion among those who professed the black art, that a part of their proceedings should be a secret even to themselves, and that the fiends would not endure to be watched with a prying eye, like that of Orpheus the necromancer;

ibi omnis
Effusus labor, atque immitis rupta tyranni
Fœdera;

and we may here find the failure of that dreadful woman's endeavours (which really proceeded from the want of power in her and in those upon whom she relied) imputed to her own rash curiosity. Minerva enclosed the infant Erichthonius in an ark without the knowledge of the other gods, *in the hopes of making* [29] *him immortal*, and entrusted it to the keeping of Aglauros or Agraulos, and Pandrosos or Pandora, the daughters of Cecrops. But these ladies, or, as most authorities say, only Aglauros, had the curiosity to open the ark, and they beheld the child enclosed in the folds of two serpents,

Viderat Aglauros flavæ secreta Minervæ.

Minerva continued to educate Erichthonius in her temple, but the enchantment was frustrated and, in due time, he died. In this version of the story a similar duplication of one person has taken place, and we should pity Minerva's disappointment, if we did not know from Harpocration, a writer of high authority, that Aglauros [30], daughter of Cecrops the Ægyptian, *is Minerva herself.* The black stone into [31] which she was transformed is the Ægyptian idol called Palladium. As soon

[29] Apollod. 3. c. 14. s. 6. Antig. Caryst. c. 12. p. 22.
[30] See vol. 3. p. 127.
[31] Ovid. Met. 2. *v.* 832. and see vol. 3. p. 150. 151.

as Zoroaster was born (so the Persians have it) malignant spirits endeavoured to seize upon him, but his mother frustrated their design by watching three nights in his chamber[32], by the side of a blazing fire.

III. As the child began to increase in years, the difficulty of his concealment would increase, and it would of course become necessary to use some more complicated system concerning him. And I believe an investigation, of what remains of such ancient tradition, would lead us towards a belief, that he was kept in the temple as an effeminate boy, ministering to the priestesses of that place, or rather that he was kept there in the disguise of a girl, which the admirable beauty of his person would for several years make an easy deception. In the history of Achilles we find an absurd and improbable story, of his spending his boyhood in such disguise, and being at last detected by the cunning of Ulysses and the ardour of his own temperament; but this tale is borrowed from the concealment of young Nimrod under the appearance of a royal virgin. Hercules for a certain period of his life wore the dress of a woman, and was employed in feminine occupations, and in such fanatic orgies as belonged to the priestesses of Cybele, under the orders of the she-tyrant Omphale, daughter [33] of Iardanus, and wife to [34] Midas the son of the [35] Magna Mater, or as others say to Timolus;

> Fortem vocamus, cujus horrentes comæ [36]
> Maduere nardo? laude qui notas manus
> Ad non virilem tympani movit sonum
> Mitrâ ferocem barbarâ frontem premens?

Thor, the son of Odin and of the Earth, who built the city

[32] Sad-der porta xvi. ap. Hyde.
[33] Apollod. *L.* 2. c. 6.
[34] Athen. *L.* 12. c. 3. p. 147. Argent.
[35] Hygin. Fab. 191.
[36] Senec. Herc. Fur. *v.* 468.

of Troy, did not escape the same stigma, and it was remembered in the north, that in order to obtain for him the talisman of universal empire, they were forced to disguise him as a young virgin,

> And a maiden kirtle hang to his knees [37]
> And on his bosom jewels rare;
> And high and quaintly braided his hair.

Ion, of whom we have several times [38] made mention, was reared as an orphan boy (of unknown parents) in the temple of Apollo [39], and employed by the Pythonissa in menial offices appertaining to the priesthood. All these reminiscences have their origin in a single fact, and if we desire to learn the place in which it really happened, we may find it in the legend of *Parsondas*, which, as I have before said, is a Doric form of the name *Perseus*. He was unrivalled in the points of valour, fortitude, wisdom, and beauty [40], and was celebrated in the chase of wild beasts, and in every sort of warfare. One day upon a hunting excursion he penetrated into the plains which surround *Babylon*, and sending his attendants into a forest drove out the wild animals, and slaughtered a multitude of wild boars, and stags, but he was led away himself in the pursuit of a wild ass, till he arrived at a place where the king of Babylon's purveyours were assembled, and fell into their power. The king, who was an enemy to Parsondas, caused him to be dressed and adorned in the fashion of a Babylonish woman, and instructed in the arts of singing and dancing; in so much that seven years were spent by the hero Parsondas in the extreme of effeminacy. But the secret was at last betrayed, and he made his escape, and became the founder [41] of the Cadusians, a warlike nation lying to the

37 Song of Thrym, Herbert's Iceland. Poet. 1. p. 5.
38 P. 67. p. 143. p. 351.
39 Eurip. Ion. v. 42. ets. 102. ets.
40 Nic. Damasc, p. 18. ets. edit. Orelli.
41 Diod. Sic. *L.* 2. c. 33.

north of Media. In this fable, which seems to have been borrowed from Ctesias, we probably have the traditionary legend of the Cadusii concerning their own original foundation, descriptive of the same times and persons as were described in the Origins of the other Gentiles, and of which he, by the common errour of ancient historians, has endeavoured to rob the fabulous age in order to enrich the historical, by foisting it into some vacant niche in the chronology of Media and Assyria. It presents to us Perseus in the same situation, as that which Hercules filled in the halls of Omphale, and it appears to confound his departure from Babylon upon the occasion of his assuming the virile garb, with his final abandonment of that city.

In all of these legends the actual disguise of the hero before he had entered upon his career of labours, has been identified with other circumstances which happened in the very midst of his greatness, and in which his reputation suffered by the vices of his mother.

IV. When the disguise of Nimrod could no longer be maintained either from the suspicion of others, or his own impatience of it, or when his mother thought it was due time to commence a second act of the great tragedy, he went forth into the country, to inure himself to deeds of hardihood and to prepare, among the companions of his labours, those schemes of ambition with which his mother and others of his kinsfolk had inspired him. If he had not, by means of the subterranean galleries, found means of escaping from his confinement and fictitious garb, and practising the sports of the field, while yet a girl in the temple (which may have been a part of Orion's [42] *nocturnal hunting*), his magnanimity soon shook off the softness of his education. And he now entered upon that career of active and perilous exertions which are known by the name of the *Labours of Hercules*, but of which little or

[42] See p. 123.

nothing is to be learned from the farrago composing the cyclical Heraclèis. The innocent and even laudable pretext of his sylvan life was to rid the country of the lions, tygers, elephants, mastodons, boas, and all such terrific beasts and reptiles as had multiplied since the flood, and domineered over the vacant and uninhabited earth, to the grievous annoyance of the patriarchal shepherds and husbandmen. But in this pursuit, which required nothing less than an army, in order to drive the forests and mountains of Asia, and slaughter the abundance of game they contained, it was his study to instil into his followers [43] those fanatical opinions concerning religion, and his own nativity, with which his mother had early inoculated his own mind. Nor was he, as I believe with some confidence, at this time separated from the counsels and influence of that terrible woman, but on the contrary it is in this period of his life, that I place the years of his famous hunting in the company of that respectable [44] personage (goddess or heroine) called Diana, Ceres, Venus, Atalanta, and Procris. It was not more easy for the Mighty Hunter before Jehovah to shake off his unnatural womanhood, than it was for the Mother of the harlots and abominations to gird herself for the chase and contend against lions and wild boars. As the *Mighty Hunting* has been shown to signify, in the way of allegory, a series of political machinations, and a spiritual imposture, it follows that, when we read that the goddess became jealous of his superior skill in hunting, and therefore worked his destruction, we must understand that in process of time they did of accomplices become rivals in their scheme of tyranny and blasphemy.

We cannot exactly say in what stage of these proceedings the mother of Nimrod publicly gave out that he was engendered upon her body by the dæmon Jupiter, and not by any human father; but that such was the basis of the Nimrodian

[43] See p. 121, 2, 3.
[44] See p. 56. p. 63, 4. p. 68. etc.

imposture we may safely affirm. The Chaldæan priests at the temple of Jupiter Belus informed Herodotus, that no person ever slept in that temple, excepting only some woman of the country, whom the God should have [45] selected from the whole number of women. The nature of this proceeding may be clearly understood by comparing it with that of the banquets which (as we are told) were nightly set out in the same temple and devoured by Jupiter Belus, to the amount of twelve [46] measures of flour and forty sheep, and six measures of wine. From the former, still more than from the latter, of these frauds, we may judge of the extreme fraudulency and corruption of the Chaldee college, who had probably degenerated into mere jugglers and unbelievers in the time of Herodotus. But this superstition bears date from the birth of Nimrod, from which time forth fornication had been a sacramental rite among the Babylonians. The Turks, whose first ancestour was suckled by a she-wolf, have an opinion that, from time to time, children are born of women without any father, and they call them [47] Nefes Oglu, that is, *children of the spirit*. The real fact, and the superstition arising out of it, are both commemorated in this passage of Sir John [48] Mandeville; "the great *Chan* of Cathay was called for this reason. "Noe had three sons Sem, Cham, and Japhet. *Cham* was "the greatest and most mighty, and of him comen mo gene-"rations than of the othere; and of his son Chuse was "engendered Nembrothe the geaunt, that was the first king "that ever was in the world; and he began the foundation of "the Tower of Babyloyne. And at that tyme the fendes of "Helle came many tymes and lyen with the women of his "generation, and engendered on them dyverse folk." Upon the promulgation of such a doctrine as this, three different

[45] Herod. l. c. 181.

[46] Bel and the Dragon. v. 3.

[47] Postel. Hist. Orient. p. 230. Paris. 1575. Georgeviz. de Turcarum Moribus. ap. Busbeq. p. 290. London. 1668.

[48] P. 266, 7.

opinions would naturally be formed upon the subject, the first, in favour of the divine pretensions, the second, representing the matter as it really happened, and the third, supposing that neither the god Jove, nor the incestuous old king, had begotten the child, but that he was the fruit of some low intrigue and palmed upon the king and kingdom by the impudence of the whore of Babylon.

The mysterious birth, either incestuous, supposititious, or divine, comes in our way at every step we take.

Vulcan was born of a goddess without father, and Mars also without father; Orion, Erichthonius, and Adonis, were begotten without a mother.

But of Adonis it was more commonly reported that his father, an Assyrian and Cyprian king, incestuously defiled his own daughter, and erected in her honour a temple of Venus the Harlot. And the same ideas seem to pervade the mythology of the Mighty Hunter. Perseus was begotten in the Brazen Tower by Jupiter in the form of the aour, or essential gold, of the heavens. Theseus was sprung from Neptune and *Æthra* or *the light of heaven.* Bellerophontes from Neptune and Eurynoma. Ion, from Apollo, and Creusa the wife of *Xuthus, son of Hellen,* and *grandson of Deucalion.* Phaethon, from Apollo, and Clymena the wife of the Titan *Merops,* king of the Æthiopians or Cushim in Asia. Calydon, from Mars and Astynoma, and Meleager, from Mars and Althæa. Hercules was engendered by Jupiter, who approached Alcumena under the simulated form of her husband Amphitryon, and Arthur (the Great Bear), or Artegal (the Celtic Bear) by Pen-dragon, who in the same way put on the dress and features of her husband Gorlois and so deceived Iogerne;

gravida Arturo fatali fraude Iogerne
Mendaces vultus adsumptaque Gorlois arma.

So said his worshippers; while others maintained,

That soothe he is the son of Gorlois[49],
And brother unto Cador, Cornish king,

but that he was carried off in his infancy by a fairy, and bred up in the false persuasion, that he was her child by an Elf. Amphion (who was reviled as a child of fornication, under the popular scandal which reported,

Nycteos Antiopen accubuisse Lyco)

was recognized at length to be the son of Jove; and a Nun in the embraces of a dæmon conceived Merlin, the Amphion of Stonehenge, of whom it is said that[50] "he was an illegitimate "child, whose mother fearing that, if she acknowledged an "illicit connexion, the king would put her to death, made "oath that he had no father."

Latinus king of the Aborigines[51] was a son of Palanto daughter of Hyperboreus, who slept in the Palatium, and the god Hercules came and lay with her; but other accounts would make him out to be the son of king Faunus[52], who is said transfigurâsse se in serpentem et coîsse cum filiâ. Romulus was nursed by Acca Larentia[53], the most illustrious harlot of her day, who was enclosed in the temple of Hercules in pursuance of a vow of the priest, that he would treat the god to a supper and a concubine. She bequeathed her territorial possessions to the Roman people. The same Romulus was son of Mars or Picus and of *Rhea Sylvia,* a title of the great mother Cybele.

Fo, or Buddha, was brought forth not from the matrix, but from the right side, of a virgin, whom[54] a ray of light had made pregnant, and he was washed by nine dragons who

[49] Faerie Queene. *L.* 3. c. 3. st. 26. 27. See p. 50.
[50] Nennius c. 42. Roberts Pop. Ant. p. 60.
[51] Pomp. Fest. in *Palatium.*
[52] Macrob. Sat. 1. c. xii.
[53] Macrob. Sat. 1. c. xi.
[54] De Guignes, Hist. des Huns. tom. 1. part. 2. p. 224.

descended from heaven. He founded the Samanean religion; that is to say, the Magian church of Bactra or Boot-Bamian.

In the mystery of antichrist the serpent or dragon plays (as he is well entitled to do) a distinguished part. In the temple of Belus there was a dragon [55] of brass, but inspired, as it was pretended, with life and animation. The mother of St. Georgius dreamt that she had conceived a dragon, and he was taken from her womb with the lively image of a dragon [56] pictured upon his breast, and was carried off by the fell enchantress Kalyb, who nursed him for seven years in the woods, and clothed him from head to foot in magic armour. But the most memorable and important circumstance connected with this subject, is the imposture of Alexander, who, before he undertook the conquest of Iran or the kingdom of Asia, and the restoration of Babylon as the capital of the world, procured an oracle to declare, that he was miraculously begotten by Jupiter Hammon in the disguise of a dragon. This deception was not practised without sufficient reasons, and it cannot be denied that the policy of the Macedonian (whom St. George [57] accompanied in all his wars) throws back a strong light upon the first origins of the Babylonish tyranny.

To the catalogue of births rendered mysterious by imposture, I may add the Phrygian reaper Lytierses, who was wont to feast people abundantly, and then, inviting them to reap with him in his corn fields, mow their heads off [58], a fable which, I suppose, has a common origin with that of Tarquin and the poppy heads. This Lytierses was (nominally at least) the son of king Midas, so renowned for his wealth and folly, but he is termed, by the ancient satirist Sosibius, a supposititious bastard, and the son of a mother, so extraordinary, that she is alone capable of comprehending her own nature,

55 Bel and the Dragon. *v.* 24.
56 Johnson's Champions. *L.* 1. c. 1.
57 Above, p. 84.
58 See vol. 3. p. 36, and note 100.

Κελαιναι πατρις, ἀρχαια πολις
Μιδα γεροντος, ὁστις ὡτ' ἐχων ὀνε
Ἠνασσε, και νεῦν φωτος ἐυηθεῖς ἀγαν.
Οὑτος δ' ἐκεινε παις παραπλαγος νοθος
Μητρος θ' οποιας ἡ τεκεσ' ἐπισταται [59].

By means such as these the mother of Nimrod stimulated him to attempt obtaining the sovereignty over mankind, and prepared numbers of people to receive him favourably, while his exertions in the field of mimic warfare enabled him to organize a force equally brave and fanatical. And in due season he returned from the wildernesses, where he had been a hunter of beasts, to be "a hunter before Jehovah," and seized by violence and in spite of a vigorous resistance the city and tower of Babel, which thus became "*the beginning of his kingdom.*" I believe this enterprise (the first war that had been waged upon the earth since the flood) is described in the fables of [60] Hercules and Perseus. Hercules liberated Hesiona, and Perseus Andromeda, from the sea monster, and the former claimed for his reward (as of right) the Horses of Laomedon, and the latter claimed Andromeda herself; and, upon the refusal of his pretensions by the king of the Cushim, the hero took possession of that which he demanded, by force of arms. The circumstances of this fable cannot be understood in their literal sense, and the allegory of them should be thus explained. The heroine signifies the earth which Nimrod by a series of extraordinary labours had purged of the savage beasts who threatened to devour her, and the monster is significant of those beasts; but to this signification must be added one more occult, and differing from the former as the *mystical* does from the *literal Huntsman*, namely, that by his divine generation, birth, and initiation in the great mysteries, he was able to emancipate the world from the bondage of *Evil*, which is also the scriptural sea-monster Leviathan.

[59] Sosib. edit. Bibliothek der Alten Litteratur und Kunst. vol. 3. p. 10.
[60] Above, p. 80. 81.

Upon these grounds the Mighty Hunter presented himself before the *City of the Three Worlds*, as conquerour of the world, (maximus ultor, Alcides,) and boldly demanded the whole earth for his own. The cœlestial horses, which Jupiter gave to Laomedon, signify (as I shall have an other occasion for explaining) the shrines of the tower of Babel, dedicated (as they were under Cush and Nimrod) to the purposes of the Scythistic hæresy. Thus did the huntsman establish himself upon the throne of old Cepheus or Tithonus the Æthiop.

The usurpation of the kingdom by Nimrod, as the recompense due to his performances, is not only commemorated in the first or Herculean siege of Troy, but also in another poetical allegory, the siege of Œchalia. Oic-halia (*the House of the Sea*) was the capital of king Eurytus, by whom Hercules was instructed in archery. He challenged [61] all men to contend with him and with his sons in the use of the bow, and offered his daughter Iole as the prize of the victor. Hercules was successful and became entitled to the prize, but was deprived of the enjoyment of it by the bad faith of Eurytus. Accordingly he besieged and took Œchalia, and forcibly put himself in possession of *Iole*, whose name [62] appears to me to signify *Una-universa*. All this he did presently after his female disguisement at the court of Omphale [63]. The shooting-match is, like the slaying of the cetus, a poetical similitude, of the labours and merits of Hercules, and in all that ensues the histories of Hesione and Iole are the same. We have none but scattered notices of either of these transactions, nor do we even know with certainty whether the poët Creophylus laid the scene of his Œchaliæ Halosis in Eubœa, Messenia, or Thessaly. Proclus in his Chrestomathia has

[61] Apollod. *L.* 2. c. 6.

[62] Hercules is sometimes accompanied by Telamon, the *Belt* of union, and sometimes by Io-laus, *One People*, a name indicating the unity of mankind in their Babel confederation.

[63] Soph. Trachin. 248 etc.

omitted to give any account of the action of that poem, the loss of which is exceedingly grievous.

The *athletic* or laborious period of the life of Hercules may be compared with the boyhood of the famous [64] Mithridates, and his venandi studium, quo per septem annos neque urbis neque ruris tecto usus est; sed per sylvas vagatus diversis montium regionibus pernoctabat, ignaris omnibus, quibus esset locis, assuetus feras cursu aut fugere aut persequi, cum quibusdam etiam viribus congredi. It is said to have commenced in his [65] sixteenth or [66] eighteenth year, (but rather in [67] the eighteenth, because that year of his life was a great epocha in mythical chronology), and to have lasted [68] eight years and one month. He was therefore in his 26th year when he began to reign in Babel.

V. The reign of Nimrod in Babel lasted for a certain number of years, which, I suppose, it would now be impossible to define, and those years were expended upon the various legislative and architectural performances to which we have already alluded. The tyrannis was established, by which a single man laid claim to an authority paramount to all the customs of the patriarchate, and founded not (as the latter were) upon a claim of divine right merely, but upon a claim of actual divinity. The very mention of liberty became blasphemy, seeing it was a theocracy; and the whole empire of the world became centered in one city, "unto which was the "gathering of the peoples," and in which a deity reigned manifestly. The institution of castes was published, in furtherance of the tri-mundane superstition or that of the great mysteries, and the military caste was, in particular, established with great care and high prerogatives. The buildings and fortifications of the city were also continued with an energy

[64] Justin. xxxvii. c. 2.
[65] Natal. Com. vii. c. 1. p. 673.
[66] Apollod. 2. c. 4. s. 9.
[67] Apollod. Fragm. p. 410. Heyne.
[68] Scholiast. Hom. Iliad. viii. 368. Apollod. 2. c. 5. s. 11. Tz. Chil. 2. 36. *v.* 354.

and genius, which seemed to revive the glories of the antediluvian Vulcan, and were esteemed so acceptable to the Evil Spirit, that the tools of architecture became the distinguishing symbols of an entire devotion to his worship. The lauras of the city were peopled with the family of the old king, Nimrod's father, and with the desperate people who resorted to the asylum; and the subterranean world was excavated in a labyrinthine maze, of which the Tower of Babel was the beginning and end, and the clue of which was held by those who administered to the mysteries of that temple. Nor was Babel the only scene of his city-building. An enemy to rural life, because an enemy to liberty and to the patriarchate, he covered the territories, over which he reigned, with fortified cities. And especially he aggrandised the three cities, where the triphylian patriarchate had used to flourish, Erech, Accad, and Calneh, and placed them in the hands of his father's family. He has left behind him such a memory of his zeal for the construction of towns and cities, that it is the common account for Asiatics to give of the origin of any place, that it was built by Nimrod.

One thing, however, was not done by Nimrod, which is nevertheless continually imputed to him. He did not build the Tower of Babel. The great emigration of Cush and the Noachidæ was undertaken, in obedience to the prophecies of Cham, in order to reestablish the religion of the Cainite apostacy in the same plains, wherein the Ophionidæ had reigned before the deluge. And the first business of the eldest son of Cham, upon his arrival, was to erect in these plains the high place, which was to be the band of a spiritual unity to all the tribes. But the government of Cush, though founded upon the impious pretext of his general primogeniture, was in it's form and character patriarchal, and his authority was sacerdotal and feudal, that is to say, he presided over the rites of the Magian religion, and had the civil power in the last resort, in order that the independence of the younger patriarchs might not become inconsistent with the

peace of mankind; but not in order that he should command over mankind either as soldiers or as slaves. His capital was the catholic seat of worship, but it is probable that it was by no means greater than those of the Three Tribes, and that none of them were great, in as much as the simple and independent habits of life, which men always prefer, when they have an abundance of territory, and are not corrupted by idleness and the want of a vicious stimulation, are adverse to the existence of great cities. The main spring of the Nimrodian usurpation was the concentration of power in the Tetrapolis, so far as to over-awe and keep in subjection the provinces, but ultimately and essentially in the Great City. As we read, in the legends of Theseus (or, if you will, of Ion) that the Acropolis, or Highplace of the Olive-tree, existed before his time, but that he first collected the people of all the towns and villages into one city, and ordained that city to be the commonwealth. The erection of the *Belus* or Acropolis, which was the artificial mount of the religion of Cham, and the tomb of his mortal remains, was the first care of the people when they came into Babylonia, and so far was it from having been constructed by Nimrod, that it was the Tower of Danae's Hyperovium and the Byrsa of the Earth in which Orion was begotten by the gods. And when the people first said "let us "build us a Tower and a City," they meant to construct such a centre of religious and civil unity as Rome and Aix la Chapelle were, respectively, to the Carlovingian empire, but it was far from their thoughts, at that time, to erect a Leviathan, which should absorb the whole state and body politic of mankind, and be an instrument of tyranny in the hands of all manner of libertines and impostours, as Rome was by law to the Roman empire, and as Paris by the concentration of numbers, wealth, and depravity, is in fact to the great monarchy of France.

Nimrod reigned long enough, and with so much celebrity, in Babel, as to be afterwards taken for it's first constructour, although both he and (if I mistake not) his mother before

him, were born in that place. And the errour, so far as he is concerned, has become inveterate from the misconception of the words "and Babel was the beginning of his kingdom," which are understood as if they said, that he originally founded Babel, although they neither express nor imply any thing of the sort. It is true of a warlike adventurer of our time, Joachim Murat, that "the beginning of his kingdom "was Cleves," and also, that "he went forth into Naples" and reigned there. But do those words convey to any man in his senses, the meaning that Joachim Murat laid the original foundation of the town of Cleves?

VI. The migration of the tribes of Noah, the founding of the Babylonish first, and then of the Ninevite empire, and the Confusion and Scattering of mankind, are events of awful magnitude and very long duration, but they are recorded in two passages of Holy Writ with a more than Spartan brevity. And if more was to be found concerning them in the Book of the wars of Jehovah, or in any other scriptures of the Patriarchs, we have not been allowed access to them.

Of these two passages, the one is genealogical, and relates to the descent of families and the names of men and tribes, and, in course of such enumeration, it alludes to these events, in so much only as they relate *to the man in quæstion*, to Nimrod. The other is historical, and relates *to the people*, that is, to the descendants of Noah, and makes no allusion to any individual person whatsoever.

Of these the [69] first says; "and Cush begat Nimrod. He "began to be a mighty one upon the earth. He was a mighty "hunter before the Lord, wherefore it is said, even as Nimrod "the mighty hunter before the Lord. And the beginning of "his kingdom was Babel, and Erech, and Accad, and Calneh, "in the land of Shinar. Out of that land he went forth into "Assyria, and builded Niniveh, and the city Rehoboth, and

[69] Gen. c. x. v. 8... 12.

" Calah, and Resen between Niniveh and Calah, the same is " a great city." This is all that is said of Nimrod, and may be understood as comprehending in few words his whole life, which was certainly not a long one, in as much as we always read of the Mighty Hunter, and the various other mythological names of Nimrod, as being cut off in the bloom and vigour of life.

The second [70] is as follows; " and the whole earth was of " one language and of one speech. And it came to pass, as " they journeyed *from the east*" (or *eastward*) " that they " found a plain in the land of Shinar, and they dwelt there. " And they said one to another, Go to, let us make bricks and " burn them thoroughly. And they had brick for stone, and " slime had they for mortar. And they said, Go to, let us " build us a city, and a tower, whose top unto heaven; and " let us make us a *name*," (*rallying word*) " lest we be scat- " tered abroad upon the face of the whole earth. And the " Lord came down *to see*" (*to visit*) " the city and the tower, " which the children of men builded. And the Lord said, " Behold, the people is one, and they have all one language; " and this they begin to do; and now nothing will be re- " strained from them which they have imagined to do. Go to, " let us go down, and there confound their language, that " they may not understand one another's speech. So the " Lord scattered them abroad from thence upon the face of " all the earth, and they left off to build the city. Therefore " is the name of it called Babel, because the Lord did there " confound the language of all the earth, and from thence " did the Lord scatter them abroad upon the face of all the " earth." This is all that is said of the people; and it gives a short laconic account of their apostacy, and their machinations under a variety of leaders, during the whole of the period which I mentioned in the beginning of this section. And any person who reads the short memoir of Nimrod's life

[70] Genes. c. xi. *v.* 1. 9.

and then the short history "of the sons of Noah after their "generations in their nations," will see how utterly gratuitous a notion it is, and how utterly void of either verbal authority or general likelihood, which would suppose the life of Nimrod, described in the former, to be coextensive with the history of mankind described in the latter, and all the fortunes and vicissitudes of human affairs, alluded to in the latter, to be either the actions or the sufferings of Nimrod.

It has been usually supposed that Nimrod established the great city of Babel from it's earliest foundations, and reigned in it during the whole duration of it's greatness, and quitted it only by an overruling necessity at the time of the confusion of tongues and dispersion of the human race; and that hypothesis has been retained even by those who admit that Nimrod was the goer-forth and builder of Niniveh. Where the text is so concise, it is natural that we should feel a desire to supply that which is not exprest. But we should be careful not to superadd to the written word such things as are in themselves utterly absurd. What? Was it in a moment of ruin, calamity, and general confusion, that he went forth to build a city, to which Babylon itself was little? It must have been done with deliberation, with policy, and in the fulness of power; under the apprehension, perhaps, of some calamities, or other, but before the ruin had broken upon his head. Nor is the positive declaration of Rabbi Jonathan ben Uzziel to be slighted, who tells us that his going out was voluntary, arising from no divine judgment, but from his own quarrels with the Babylonians.

VII. The English version of the Bible, following the Septuagint, says "out of that land *went forth Ashur*, and "builded Niniveh," and the margin has "he went out into "Assyria." But the merits of these two versions cannot either upon general principle, or express interpretation, be at all doubtful.

Ninus was the first king of Assyria and built [71] Niniveh, and called it by his own name. But Ninus is a name of Nimrod, quem et ipsum Græci Ninum [72] vocaverunt, ex cujus nomine Ninive civitas vocabulum sumsit, or as the Paschal [73] chronicle says, αὐτον Νινον τον Νεβρωδ οἱ Ασσυριοι προσαγορευεσι, or rather, Nim is the very identical word Nin softened in composition with another consonant. And the main fact related of Ninus, is that which is revealed to us concerning Nimrod, and which could happen to one man only, I mean, the *beginning* to be a mighty one upon the earth. "Ninus king of "Assyria," saith [74] Diodorus, "is the first man, of whom "the history and remembrance have been handed down to us, "who *did great things*," and Justin [75] explains, that he "was "the first of all men to change the ancient customs of the "nations by a new sort of ambition. He first made war "upon his neighbours, and subdued them, at a time when "they were inexperienced in the art of resistance." It is thus evinced beyond doubt that Nimrod, and not Ashur, son of Shem, founded Niniveh; and the Persians, furthermore, declare it's founder to have been Thahamurath *Div-bend* [76], or *Conquerour of the Evil Spirits*, who held converse with the Præ-Adamite Dragon, and was armed with the shield of Gian ben Gian, king of the Genii, things which poor Ashur, the Shemite, probably never dreamt of. I have shown already [77] that the etymology of *Assyria* is Nimrodian and means the Land of Magian Fire-worship.

There is equally strong testimony to the fact of his departure from Babylonia into Assyria. Septem-decimâ gene-

71 Diod. Sic. 2. c. 3. Jul. Pollux. Hist. Physic. p. 83. ed. Hardt. 1792.
72 Clement. Recogn. *L.* 4. p. 540. Antw. 1698.
73 P. 29.
74 *L.* 2. c. 1.
75 Epit. *L.* 1. c. 1.
76 See above, p. 140. vol. 3. p. 12. n. 22. and Herbelot in *Niniveh*, and *Thahamurath*.
77 Above, p. 282, 3, 4.

ratione apud Babyloniam Nemrod primus regnavit, urbemque construxit, et *inde* [78] *migravit ad Persas* eosque ignem colere docuit. The Targum of Onkelos (who was a pupil of the famous Gamaliel) is undoubtedly one of the most ancient of the Rabbinical writings, and the least disfigured with absurdity, and that commentary [79] says of Nimrod, de terrâ illâ egressus est in Assyriam et ædificavit Niniven, et Rooboth civitatem, etc. That of Rabbi Jonathan is more ample, and says, ex terrâ illâ egressus est [80] Nimrod et regnavit in Assyriâ, quia noluit interesse consilio ætatis divisionis, et reliquit quatuor civitates has, et dedit illi Dominus propterea locum, et condidit quatuor civitates alias, Niniven, etc. The Jerusalem Targum [81] makes use of an intermediate phrase, e regione illâ *exivit Assyrius* et Niniven ædificavit. But, what man or tribe of men does this commentatour understand by *the Assyrian?* The same people, no doubt, whom [82] Isaiah calls *the Assyrian*, and to whom (and not to the Chaldees) he ascribes the foundation of Babylon; in which construction we are confirmed by Micah, saying, "and they shall eat up the "land of Assyria with the sword, and the land of Nimrod [83] "*with her own naked swords.*" These words are [84] ascribed to Berosus the Chaldèan, "regnavit Nimrod super Niniveh, deque illo dictum est *et construxit Niniveh,*" but I make no doubt the work from which they are quoted is Rabbinical, and not composed by Berosus.

[78] Clement. Recog. 1. p. 494.

[79] Onkelos ed. Walton. p. 39.

[80] Jonath in Gen. c. x. *v.* 9.

[81] Jerus. Targ. p. 8. ed Tayler.

[82] Isai. xxiii. 13. see above, p. 146.

[83] Micah. c. v. *v.* 6. The Æthiopia of Memnon, falsely imagined to be in Africa, was the kingdom of Assyria; where Ganges the giant erected seven adamantine swords, as the preserving talismans of his empire. See Philostr. Vit. Apoll. 3. c. 20. And the prophet Micah derides that superstition of the Scythistic church, then still established at Niniveh. See above, p. 12, 13. p. 47...51.

[84] Meor Enajim, liber Berosi Chaldæi, cit. Rabbi David Ganz. Germen Davidis. *L.* 2. p. 162. Lugd. Bat. 1644.

Mr. Bryant [85] asks, "is it credible that a person would tra-"verse a desert, and travel into a foreign country to found "cities, before he had completed the capital of his own king-"dom?" It is so credible, that the quæstion is no proof of Mr. Bryant's discretion. A powerful man, obnoxious to many, may find it convenient, or even necessary, to emigrate, saying ingrata patria ne ossa quidem habebis; and no manners are so suitable to an action of that sort, as are those of Asia, and no character, as that of a Mighty Hunter. The motives which induced Nimrod to abandon his wonderful undertakings at Babel, just when they were arriving at maturity, must have been very powerful ones. And if we compare together a variety of fabulous traditions, we shall not fail to discover the sources of his disgust. His own mother cast an eye of desire upon his extraordinary beauty, and sollicited him to the commission of incest, but he, being now matured in judgment, although educated in vice and blasphemy, was no longer willing to plunge into all the enormities which that monster chose to suggest. He rejected her shocking proposals, and the consequence followed, which probably never failed, or will fail, to follow in such circumstances; her impious love was converted into fear and into the most deadly hatred. And from that time all her machinations were directed to his ruin, and to the overturning of the idol which she had herself set up. She began hostilities by accusing her son of the same sollicitations, which she had made herself, and which he had rejected; that being almost the only step which remains for an abandoned woman to take, who has placed herself in such a desperate prædicament.

The wickedness of the Babylonian harlot, the jealousy of old Cush, and the outgoing of Nimrod, are recorded in many traditions, and in two of them under their own proper names.

No. 1. Ninus, we are told, Semiramidis [86] ubi impudicitiam

[85] Analysis. 4. p. 85. 8vo.
[86] Mos. Choren. *L.* 1. c. 16. p. 47.

et mores flagitiosos perspexerit, *relicto regno* in Cretam confugit.

No. 2. The history is given more fully in the Persian accounts of King Cush, or Cai Caus or Caous, as it is written in their language. Saubadah, the Consort of Caous, was a woman of much beauty, and the possession of her was the subject of a great war between Rostan and the King of Arabia. And this anecdote is told concerning her. She fell in love with Siavesch the son of Caous, by reason of his extraordinary beauty, and sollicited him to the violation of his own father's bed: "Le prince bien loin de [87] l'ecouter, lui "temoigna un grand dedain et un extreme depit," and she immediately went to Caous and accused the young man of having attempted to commit a rape upon her. He fully justified himself from this charge, by means of the ordeal of fire, and the guilty queen (it is said) was only pardoned in consequence of his interposition in her behalf. After this occurrence Siavesch took the command of his father's armies, and was engaged in the fabulous wars against Afrasiab.

No. 3. Orion [88], after clearing king Œnopion's territories of the wild beasts and reptiles that infested them, was accused of breaking into the chamber, where the king's daughter Hæro or Merope lay, and endeavouring to defile her. But he was frustrated in that attempt and his eyes were burned out by king Œnopion. Orion then procured from Vulcan a brazen talismanic image, and, under the guidance of that, he directed his course eastward till he arrived at the palace of the Sun, who restored him to the enjoyment of his eyesight.

The reader will readily understand that theocratic power is denoted by the allegory of *sight*, and deprivation thereof by that of *blindness*, so that Nimrod being obliged to depart from Babel "the beginning of his kingdom," was blinded, and

[87] Khondemir cit. Herbelot in *Cai Kaus*. Another tradition says that Caous slew his son. Tarikh Montekheb cit. ib. The murder of Nimrod, more than twenty years afterwards, is in this, as in many similar legends, anticipated. His death was indeed *hoc fonte derivata clades*.

[88] Parthen. Erot. c. 20. Hygin. Poet. Astr. c. 34. Eratosth. Catast. c. 32.

when he had travelled north east into Assyria of Niniveh he opened his eyes again, upon a kingdom no way inferior to that which he had left. Upon this principle, Jupiter (whom Euhemerus called *Triphylius*) was worshipped as Triophthalmus, and Adrastus deplored the loss of Amphiaraus in these words [89],

Ποθεω στρατιας
Ὀφθαλμον ἐμας.

I have said [90] something, before, upon the etymology of the word *Ninus*, supposed to mean *the Son*; and I may here observe upon a very singular circumstance. *Nina*, a daughter, signifies the apple of the eye in Spanish, κορη, a daughter, in Greek, and *pupilla*, which is equivalent to *daughter*, in Latin.

The tale related by Theodontius fully confirms that explanation. Orion *the son* of Œnopion king of Sicily, was a man of surprising strength, and a great huntsman. After hunting he fell asleep, and Venus suggested to him in a dream to desire to lie with the first woman he met. And the first, whom he met, was his own sister Candiope, who was also out a hunting, and he took her into a cave and deflowered her. Œnopion [91] when he heard of this drove him into banishment. But Orion, being deprived of all hope *of reigning*, consulted an Oracle, which told him that, if he would journey to the East, he would there recover *his kingly splendour*. He accordingly departed into Thrace, which by his own valour, and the favour of heaven, he conquered, and was there called the Son of Neptune.

The fable of his hunting in company with Diana, and soliciting the boasted chastity of that virago, is more notorious,

integræ
Tentator Orion Dianæ,

89 Pind. Ol. vi. *v.* 26.
90 P. 21.
91 Theodont. cit. Boccac. Geneal. degli Dei. p. 174.

but it seems that the testimony of Diana upon this subject was not credited by all, and especially by Neptune, who says,

injustæ [92] mihi virginis armis
Concidit infelix;

and her conduct was imputed to jealousy of his talents and differences of opinion between them. Germanicus Cæsar [93], in his scholia upon Aratus, cites a story out of Nigidius Figulus "that the scorpion sprung up in Chios upon mount "Chelippius, by the will and power of Diana, and in order "to destroy Orion, because, while he was hunting upon "mount Celsionius, he ridiculed and despised ejus opera quæ "in monte constituebat." Hister of Alexandria in a legend, the sequel of which is most unfortunately lost, openly avows the violence of her passion for the youth. "Hister saith "that Orion was loved by Diana, to such a pass, that she was "very near marrying him. Apollo disapproved of it, and, "finding that remonstrances were of no avail, he used this "contrivance. Seeing at a distance the head of Orion, who "was bathing, he laid Diana a wager, that she would not hit "with an arrow that black thing in the sea. But she, in "order to display her skill, let fly an arrow and transfixed "the head of Orion. When the waves brought his dead "body to the shore, Diana greatly deplored what she had "done, and exalted Orion to the stars. But the things which "Diana did after his death will be related in her [94] history."

Orion was, according to the ancient interpolatours of Homer, the most beautiful youth that ever lived upon earth.

No. 4. The constellation Orion is called, in Armenian, that of Haic. Haic was [95] one of those arrogant giants who were concerned in building the Tower of Babel, and was remarkably skilled in the use of the javelin and the bow and

[92] Val. Flacc. iv. *v.* 122.
[93] In Arat. Phæn. 327.
[94] No-where extant. Hister cit. Hygin. Poet. Astr. c. 34.
[95] Mos. Choren. *L.* 1. c. 8. p. 24. c. 9. p. 25. note, ibid.

arrow. He was tall, and beautiful, with a splendid head of hair, brilliant eyes, and robust limbs, and vastly excelled all the other giants. He opposed himself to those who sought to obtain power over all the other giants and descendants of the Gods, and refused to obey king Belus. In order to avoid doing so, he *departed from Babylon* to the land of Ararat, with a family of 300 sons, daughters, and grandchildren, and fixed his residence at the base of a certain mountain situated in a plain.

No. 5. Theseus destroyed the Prytanies and ancient Magistracies, and concentrated the people in his great Asylum city, and divided them into castes. For these institutions his name was revered among the giants or autochthones who settled in Attica; but there remains a darker page of his history. He afterwards sought [96] ἀρχειν και καθηγεῖσθαι τϑ πολιτευματος, and so εἰς ϛασεις ἐνεπεσε και ταραχας. These enmities he vainly endeavoured to compose and pacify; and then renouncing the whole concern, 'απογνϑς τα πραγματα, he uttered a solemn curse against the people, at Gargettus, which was afterwards called 'Αρητηριον, *a place of Cursing*; and departed with his family, never to return.

Plutarch does not specify the causes of the turmoil which drove him out of Athens. But J. Tzetzes [97] informs us, that he was said to have ravished one *Helen*, (a modest and coy damsel of whom we shall speak hereafter) and that he fled from Athens in consequence of the resentment of her friends.

Theseus is described by Virgil preaching to the Phlegyæ, a people who were odious [98] for their tyranny in matters of religion. But we read of the Æthiopians, that they first enjoyed the benefits of religion and laws, and were instructed in those matters [99] by *Phlegyas*.

No. 6. Between Ion and Theseus there is scarcely the

[96] Plut. Thes. c. 34.
[97] Tz. in Lycophr. v. 1324.
[98] Ovid. Met. xi. 414.
[99] Steph. Byzant in *Æthiops*.

difference, which usually exists between mythic titles of the same person. Ion collected the people of Attica into the great city of Athens, and divided them into castes. But instead of remaining, to govern the state which he had formed, he also went forth. And from whence? He also took his departure from Gargettus [100], the place of cursing.

No. 7. Bellerophontes was eminently beautiful. He visited the court of Prœtus, (a king cotemporary with Acrisius, who kept Danae in the Brazen Tower) and had the misfortune to excite the desires of Anthèa or Sthenobœa his wife, and be sollicited by her;

ἀλλα τον ὀυτι
Πειθ' ἀγαθα φρονεοντα δαϊφρονα Βελλεροφοντην [101].

Upon his refusal she went to Prœtus and said, "Mayest thou "die thyself O king! if thou slayest not Bellerophontes, who "sought to be united with me in love against my will." Prœtus "*drove him* [102] *out of the country*," and laid an insidious plot against his life, but Bellerophontes went forth and triumphed over all dangers and difficulties. And [103], in the very quarter where Prœtus thought he would meet his destruction, he obtained a kingdom."

His expulsion by Prœtus is allegorically called his fall from the Winged Horse, and his blindness [104] after his fall is (like Orion's blindness) the loss of theocratic empire.

Anthèa wife of Prœtus had a daughter Meranè, who was devoted [105] to hunting in the woods, and one day that she was hunting she assumed the disguise of Diana and lay with Jove. I need hardly say, that this pretended Meranè is but a reduplication of the harlot in quæstion.

[100] Pausan. vi. c. 22. s. 4.
[101] Hom. Iliad. vi. 162. see above, p. 95.
[102] Iliad. vi. 158.
[103] Apollod. 2. c. 3. s. 1. s. 2. see Nicol. Damasc. p. 32. ed. Orelli.
[104] Schol. Pindar. Ol. xiii. 130.
[105] Leontius cit. Boccac. Geneal. p. 32. b.

No. 8. Actæon was a [106] man of unusual stature and personal beauty, instructed in the art of hunting by Cheiron the centaur, and he used to wander in the woods accompanied by Diana. One day, however, that person expressed great indignation, at his having (as she said) indiscreetly intruded upon her when she was undressed; and upon that pretence she stimulated a number of those who had hunted under his orders, like hounds, and especially the Bacchiadæ, to rise against their master; and they pursued him with unrelenting fury even to death. Acusilaus of Argos [107] (one of the oldest writers in prose) varied the story, by saying, that Jove excited his own dogs against him, out of jealousy that he had paid amorous addresses to Semele the mother of Bacchus.

Pentheus tyrant of Thebes [108] was transformed by Bacchus into the likeness of a wild bull, and the Bacchanalian women were also turned into panthers, in which form they hunted him down and killed him. Of these cruel women, Autonoe *mother of Actæon* and her sisters were the leaders; and we may safely pronounce that the fables of Actæon and Pentheus are but the same tale, twice told.

No. 9. Antheus, son to the king of Assesus in Ionia, was compared to [109] Actæon for size and beauty, and, while he resided at the court of Phobius king of Miletus, his personal charms inflamed the lust of Cleobœa (otherwise called Philaichma) wife of Phobius, but Antheus from his reverence for the laws of hospitality, rejected her words as a foul pollution, and purified himself with spring water. Cleobœa, to revenge herself upon him, pretended that she had dropped a golden urn into a well and prevailed upon him to go down after it, which he had no sooner done than she threw a mill-stone upon his head and killed him.

[106] See Apollod. 3. c. 4. s. 4. etc.
[107] Cit. Apollod. ibid.
[108] Oppian. Cyneg. iv. *v.* 309...315.
[109] Alex. Ætol. ap. Parthen. c. 14.

It is otherwise said, that she told him she had dropped a tame partridge [110], *περδικα*.

No. 10. Perdiccas [111] was a huntsman, and companion of Adonis, Hippolytus, and Actæon, who conceived a violent passion for his own mother Polycasta, and pined to death by the struggle in his mind between lust and modesty. Fenestella said [112] he gave up hunting, and devoted his latter years to the cultivation of the earth, the mother of all things, and was thus allegorically said to be enamoured of his own mother.

He is called *Perdix* as well as Perdiccas, (Perdix nefandus [113] fuit venator) and he is evidently the bird *perdix*, whom Cleobœa præcipitated into the well. He excelled in mechanical arts, and invented many of the principal masonic tools, among others the saw and compasses, by which he excited so much jealousy in the mind of his uncle Dædalus, that he threw him down from the top of the Acropolis.

Perdix, by reason of his works in architecture and mechanics, was compared and even identified with Vulcan, *cyllopod-ion*, the lame butler of the Gods. Hence the tradition of the lame butler Perdix, and the proverb Περδικος [114] σκελος. Hence also, the vulgar errour of the partridge *shamming to be lame* [115], and so alluring the fowler to a distance from it's young, and then taking wing and flying away; et sic decipitur venator et nec perdicem nec pullos habet. An epithalamium ascribed to Anacreon [116] calls upon the bridegroom in these words,

Ἔγρεο, μη σε φυγῃ περδικος ἀγρα.

[110] Parthen. c. 14.

[111] Above, p. 69. Fulg. Myth. 3. c. 2.

[112] Fenest. in Archaic. cit. ibid.

[113] Blondus de Canibus fol. xxv. b. Rom. 1544.

[114] Prov. Vatic. *L.* 3. 38. 66. Athenæus. *L.* 1. c. 4. s. 6.

[115] Aristot. Hist. Anim. cit. Erasm. Adag. p. 222. p. 411. Edit. 1629. Gesta Romanorum. c. xxxvi.

[116] Anac. od. 62. *v.* 8. Ed. 3. Fischer.

I have said a good deal about Perdiccas or Perdix in my third volume [117], and have shown that he was also called Dædalion, Talos, Calos, and Orion.

No. 11. Hippolytus [118] used to hunt with Diana, and offended Venus by his chastity. The goddess, to punish him, inspired his step-mother Phædra with a desire for his person, which he indignantly refused to gratify. Phædra accused him to her husband Theseus of having violated her person, and Theseus cursed him and *sent him into banishment*, where he perished by the contrivance of Neptune and in compliance with his father's curse.

No. 12. Æsculapius [119] was a huntsman of marvellous beauty, and was accompanied on his hunting parties by Astronoe, the mother of the Gods. The goddess became enamoured of him, but Æsculapius was chaste and fled from her pursuit, but, finding himself unable to escape from her, he deprived himself of his virility. This, however, he soon afterwards recovered again.

No. 13. Phœnix son of Amyntor [120] was falsely accused by his father's concubine Amnesteutos of having defiled her. Amyntor, deceived by her calumnies, *blinded him* [121] and *drove him* [122] *out of the country*. But Cheiron the centaur restored to him *his eyesight*, and he became *king of the Dolopes*.

No. 14. A certain aged man had cut down the sacred grove of a dæmon called Anagyrasius; and the dæmon set the old man's concubine mad (ἐπεμήνε) after his son, but the woman was unsuccessful in her attempts to debauch the young man's mind, and revenged herself by going to his father [123], and saying, that he was continually importuning her to commit for-

[117] From p. 269 to 273.
[118] Above, p. 67.
[119] Damasc. vit. Isidor. ap. Phot. Bibl. p. 352. Berol. 1824.
[120] Apollod. 3. c. 13. s. 8.
[121] Apollod. ibid.
[122] Pseud Homer. Iliad. ix. 447.
[123] Erasm. Adag. p. 490. Suidas in *Anagyrasius*.

nication. His father threw him headlong from the top of the house.

No. 15. Parsondas, as I have said, was detained in Babylon under the disguise of a woman, but made his escape, and demanded justice at the hands of the king of Media for the injury done him by the Babylonian, but the latter managed to compromise the affair. Parsondas, offended at full justice being denied him, took his departure[124] from Media with 3000 men on foot, and 1000 horsemen into the country of the Cadusians, who made him their chief. The land of the Cadusians[125] is enumerated among the provinces forming the original Assyrian kingdom of Ninus.

No. 16. St. George had been fourteen years in the keeping of Kalyb the sorceress, when[126] she began "to lust after "his beauty. But he, seeking glory from martial discipline "and knightly atchievements, utterly refused her proffered "embraces, and highly disdained so wicked a creature." But he dissembled with her, and learned from her that there were *six* other champions, and that he was "born to be the seventh." He then got from her the sword *Ascalon* made by the Cyclopes, and she "clothed him in richer armour than Ninus "the first monarch of the world." And having shut her up in her own cave, he liberated the six champions, and they all took their journey from the enchanted grove, to return no more.

This is clearly the youngest of the hebdomad of Cushim departing from Babel, at the head of the seven warlike tribes of his father's family.

No. 17. The Roman History exhibits a chaos of the pamphylian or omnigentile mythologies mixed together, with various inconsistencies and repetitions. It may reasonably be questioned if any thing, from the voyage of Æneas to the war of Camillus and the Galli inclusive, be purely historical.

[124] Diod. Sic. 2. c. 33.
[125] Ibid. c. 2.
[126] Johnson's Seven Champions, *L.* 1. c. 1.

And though the date of the Urbs Condita be a correct and true record of their priests, their history, like that of all the other infant colonies, is not filled up with their own small and paltry transactions, but with the glorious records of the old time. If the former at any time steal in, they are overlaid with the weight and eclipsed with the brightness of the latter. None of the local appropriators use such confusion and such repetition as the Romans, of which the very goodness of their chronology was a cause. They had[127] a good SKELETON of history in their Annal, or Calendar of Years, which was to be clothed, not in the rags and tatters of their own petty achievements, but, according to the then received dictates of priestcraft and vanity, in the borrowed robes of the Asi. But those events, which all the nations were alike in the habit of borrowing and fitting to their own purposes, were not sufficient to spread over such a surface of years; and therefore they present us with the same thing several times over. Mezentius is Nimrod, Romulus is Nimrod, and, after that, we find Nimrod at least once again.

One series of events runs thus. There came to Rome and reigned there a king called Lucumon, or Tar-Quin the Old, the son of one Deem-Aratus of Corinth. Mr. Bryant shows[128] the name Tar-Quin to be the same as that of Tar-Chon by whom the state of Hetruria in general, and in particular the city Tarquinii was originally founded; and its etymology may be safely sought for in the roots (or rather derivatives from certain old and common roots) which that authour mentions, Tar, Tor, Tyr, Tur, or Taour, sometimes understood for *a tower* and sometimes for *a bull*, but having a third signification prior to either, and Cahen, Cohen, Con, Cun, Quin, etc. signifying (inter alia) a Priest or Hierarch. The Tar-Quin of Italy is the very same, inverting the words, as the Ken-Taur of Greece. We are further aware, that the Roman Rex was an authority essentially spiritual: for though his name, considered

[127] See vol. 3. cap. *Roma*. s. ii. to viii. inclusive.
[128] Anal. vol. 2. p. 111. 117. 8vo.

as a civil power, was (except in the use of the word Inter-Rex) abominated by the Romans, yet the piacular rite of sacrifice could never be duly performed unless by a Rex, who was yearly appointed for that purpose only[129]. Nor must we forget what[130] Julius Pollux mentions, that persons tried for homicide in the Areopagus, at Athens, were arraigned by one of the judges who was entitled Basileus, the King; who also presided at the mysteries of Bacchus and Prometheus, and at the sacrifice of victims. Another Greek republic, the Ephesians[131], had also their rex sacrificulus, who was *hestiator* or sacrificer of victims at the temple of Diana of Ephesus, and was called *Essen*, which in their dialect was equivalent to Basileus. This goes far to show, that the stories of Kings having once reigned in Athens and Rome, and been expelled, were false: for the same particular things could not have happened in several places. The truth is, that the Pelasgi having renounced monarchy, at the first dispersion of mankind, yet durst not wholly abandon the hierarchical part of kingship.

Lucumon, the other name of the Elder Tarquin, is equivalent to Lux Lunæ or Deus Noctilucus, and Joseph Scaliger, in his translation of the Orphic hymn to *Corybas*, entitles him nocturnum lucumonem. But this personage, the third and greatest of the three Corybantes, is undoubtedly Ham the son of Noah. Lucumon meant a king in Thuscan, but only (I believe) such a king as the Pelasgian system admitted of. Tuscia duodecim lucumones[132] habuit, id est reges. Deemaratus, *accursed of the people*, is a name given to the father of Ham, by reason of the odium he had fallen into among the apostate people, by opposing the revival of hæresy.

This first Tar-Quin was succeeded by a man of low birth, called therefore *Servius*. This was a great and venerated

[129] Liv. 2. c. 2. Dion. Hal. 5. c. 1. Macrob. Sat. 1. c. 15.

[130] Onom. viii. c. 7. s. 90. s. 108.

[131] Etym. Mag. in Ἐστίην. Pausan. viii. c. 13. s. 1. Callim. Hym. Jove. 66. Scholiast. ibid.

[132] Pomp. Fest. de Verb. Sign. in vocabulo.

king, who numbered the people and established the Census, and he stands in the place of Cush. But Cush Æthiops was the king of kings, the earthborn locust who begot the autochthones, and the fountain of nobility to all the earth. How then was he, of all men, Servius? Cush was the father of Nimrod, of the prince Amphitryoniades. But that Herculean birth was a thing much disputed. And those, who neither believed that Nimrod was a God the son of God, nor that he was (as he really was) the son of Cush, an imputation which the incestuous king's great age rendered improbable, maintained that he was in truth the offspring of some base and low amour; a supposition which was no wise improbable, although it was untrue. The division of opinions concerning Nimrod's birth gives a double character to his father; the *successour of Ham*, counting downwards, was indeed the noble Cush, but the *father of Nimrod* was said (in one legend) to be Tully the Servile. And (in another Roman legend) his mother was called not only Ilia, and Rhea[133], but *Servia*. An interesting passage in the Sibylline[134] books foretels the rise of the second Babylon, and threatens her with visitations exactly similar to those of the first. The allusions to the birth of Antichrist seem to agree with the foregoing explanation.

> Old Asia's burthen Macedon shall bring;
> But in Europa the chief woe shall spring,
> Bastard of Jove, of *servile father* born.
> He shall another Babylon adorn,
> Mistress of earth, queen universal hight
> Whatever clime enjoys the genial light.
> But her the Avenger shall abolish quite;
> Scatter'd her latest sons shall be, and they
> No more her abrogated laws obey.

The Sibylline poems are a gnostical book, and this passage alludes to Rome, and is borrowed from the Apocalypse; but

[133] Ælian Var. Hist. vii. c. 16.
[134] Sibyll. *L.* 3. p. 247.

it has no allusion to the Church of *Christ* there established, whatever the indignation of the seceders from that establishment may have led them to imagine. Hercules himself was reputed to be a bastard, and therefore one of his temples at Athens was set apart to be the gymnasium of bastards, and was called Cynos-Arges[135], the *Ark of the Bitch.*

Servius Tullius, like most of those who represent Cush, is described as a mild and venerable person, and was succeeded by the second or superb Tar-Quin, the warlike Lucumon or Lucumonius of[136] Propertius, who was Nimrod, and changed the government of the αἰδοιος βασιλευς into a proud tyrannis. The Romans commit the same errour, as those did who framed the fable of Hippolytus son of Theseus, and imagine a son of the younger Tarquin to whose incontinence they ascribe the fall of the monarchy.

This young man was accused of offering violence to the chastity of a lady called Lucretia or Luceretia (which means the *she-lucumon,* for the *Luceres* were derived a Lucumone[137] vel Lucero), who was the daughter of Tricipitinus (*the Trinity or tricephalous deity*) and the wife of another Tar-Quin son of Egerius (*the Resurrection*), and surnamed the Collatin, from a citadel so called; of which Virgil speaks,

Et Collatinas imponit montibus arces.

Servius[138] states that Tricipitinus, father of Lucretia, was expelled from Rome because he was a Tarquin, and was succeeded by Poplicola. This is the well known history of Collatinus, and we here meet with one of the confusions arising out of an incestuous life, the father and the consort coalescing into one.

Upon the pretence of this woman's allegations, a strange mercurial character, called Iunius the Brute, stirred up a re-

[135] Suidas in Vocabulo.
[136] Prop. iv. Eleg. 1. 29. Eleg. 2. 51.
[137] Liv. *L.* 1.
[138] In Æneid. vi. 849.

bellion against Tarquinius Superbus, and he *went forth from Rome* with all his family, and settled in another city *bearing his own name,* Tarquinii.

It is said that, from the day of his death, the senate began to oppress the people, a clear proof that this high-minded prince retained, to the last, some hold upon their affections. He was a man magnanimous in peace and war; and the oppression which disaffected his people arose mainly from the splendor and costliness of his undertakings. He completed the Cloacæ, and the Hippodromus, or Great Circus, works whereof we have formerly spoken. His grand-father, Tar-Quin the Old, had planned a triple temple to Jove, Juno, and Minerva, on the summit of the Tar-Pejan lophos, or Capitoline hill. It is plain, from the language of Dionysius[139], touching this High Place, that it was no native hill, but a factitious one, and built with hands; though he adapts the story of it to the Capitoline hill at Rome. The Elder lived only to prepare the lophos; the Younger built the temple, consisting of three shrines IN ONE, κοινας ἐχοντες πλευρας, of which the Jovial was the middle one, the whole surrounded by a grove of three rows of columns. But even he lived not to finish it quite[140], and the last hand was put to it by the third of the magistrates who succeeded him.

The Romans in truth made out but a poor story for the origin of their commonwealth, although they had the full licence of fable at their command. A hot youth, the king's son, did a violent act in which the king had no participation, and a pretended maniac, but really a designing counterfeit (sapiens imitator), kindled up a rebellion upon that pretext. As soon as he had succeeded, he flung overboard the Collatin, of whom he had made a tool, and who had played the cuckold for his convenience. Such are the merits of the tale, of which both ancient and modern ages have been the dupes; but of

[139] Dion. Hal. 3. c. 69.
[140] Liv. iv. c. 61.

which the moral inferences are all against the revolutionists, even supposing that such things had ever happened in Italy.

The Royal Exodus was celebrated as an annual feast in the Roman Calendar, on the twenty-fourth day of February; or, by Ovid's Calendar, the twenty-second. It was named Regifugium, or *the Flight of the King*.

> Nec Regiffugium pulsis ex urbe tyrannis
> Lætum Romanis fas reticere diem[141].

And on the twenty-fourth (or, by Ovid, the 23d) of May, a sort of mystery or play-acting of the same affair, named Regis Fuga, was had.

> Quatuor inde notis locus est: quibus ordine lectis
> Vel mos sacrorum, vel *fuga Regis*, inest[142].

The Rex Sacrificulus, who, from jealousy of his title, was never else allowed to attend the Comitia (or Meetings of the People), did upon that occasion come and perform a solemn sacrifice there, which done he took to præcipitate flight; κατα ταχος ἀπεισι φευγων ἐξ ἀγορας[143]. Here are sufficient traces of the Egression of Nimrod from Babel into Ashur, unless any be credulous enough to think that all these matters really happened in the Roma of Tuscany, and not rather

> When Thyber slept beneath the cypress gloom,
> And silence held the lonely woods of Rome.

Having spoken of the Regifugium, as celebrating an event, mentioned[144] in the tenth chapter of Genesis, which gives the summary of *Nimrod's life*, I will here add, that the catastrophe of the history of *the People*, given in the eleventh chapter, was in like fashion commemorated at the Roman feast of Populifugia.

[141] Auson. Feriæ. *v.* 13. Ovid. Fast. 2. *v.* 685.
[142] Ovid. Fast. *L.* v. *v.* 727.
[143] Plutarch. Quæst. Rom. p. 128. ed. Reiske.
[144] See above, p. 371.

VIII. The country into which Nimrod went, and in which he founded Niniveh, was called *Assyria* or *Aturia;* which has been [145] explained to mean the *land of fire* or of the *Magian Religion,* because Nimrod was the champion of that religion and Niniveh was for ages the capital seat thereof. That which he effected, in the country to which he went, suffices to show in what strength he must have taken his departure, and it is probable that the principal body of the war caste went out with him, and established the great kingdom of the Cushim or Scythæ, which lasted according to [146] Justin 1300 years from it's original foundation.

It is hardly in the nature of things, that such a system as Nimrod's, thus abandoned by it's authour, should not be shaken by the jealousy of the other tribes, who had been degraded in order to exalt the house of Cham, and more especially that of Cush his eldest son. Mankind, in forming a coalition to resist the ambition of Nimrod's military followers, would naturally look around them, and begin to enquire who they were. And it was apparent that they were, one and all, the grandchildren [147] of Noah, and under that denomination the artful harlot and her counsellors thought fit to league them together. The distance of time and inveteracy of the most corrupt superstitions had nearly obliterated the memory of Noah's virtues, and of the worship of the Lord. And it was no matter of difficulty to forge a new fanaticism, in the workshop of whoredoms and idolatries, which should countervail that of the Nimrodians, and be at the same time more convenient to the Babylonish woman's plans of ambition and debauchery. Of Noah it was remembered that he first invented, and used in the mysteries of religion, that sacred liquor, which the nations had adopted into their own errours, and learned to abuse for purposes of sensuality, and it was also remembered that he gave the first example of it's intoxi-

[145] Above, p. 283, 4.
[146] *L.* 1. c. 2.
[147] See above, p. 192. *l.* 8.

cating powers. This example was not given under casual and unimportant circumstances, but under such as were suited to make an impression upon all minds, and a most pernicious one upon such manner of people as were in Babylon and it's empire at the time of the Regifugium. For it was upon that occasion that the chief of the postdiluvian apostates showed the first signs of an open defection from the purity of righteousness into the shameful mysteries of the Cainites, and invited his brethren to bow the knee to the great father Ithyphallus. Such a proceeding offers to our judgments the last excess of beastliness and folly, yet (strange and horrible to say) the greatest and most splendid empires of the world have counted it for the perfection of wisdom, and outward professours of Christianity have cherished it in private as a great arcanum. The defection, of which I speak, called forth the famous prophetic song of Noah, which foreshowed the glories of the temple of Shem, and the triumphs of his chosen posterity over the children of the apostate. To the same time and occasion the prophecy of Cham, which was studied first by Pherecydes, and afterwards by the gnostics, may with probability be referred. From these circumstances Noah was available to the whore of Babylon, for setting up a new abomination, in three respects, as Bacchus the *vitisator*, as Silenus the μεθυδωτης, and as the king Protogonus [148] Priapus. In all this we find no approach towards a purer creed, and no signs of a departure from the wretch, whose bones they had buried in the tower, in order to return to the Lord. It was still Διος ὁδος παρα Κρονε τυρσιν. Bacchus, I believe, as well as Bacis, is a name signifying *speech*, that is, inspired or prophetic speech. Dionysus is *god of the holy mountain*, Nysa being used as a name of that mountain in the orgies; it has been said with great confidence (I know not how well founded) to be derived from *Nuh*, which is the old pronunciation of *Noah*. Sabus is a title of the same god, which is understood to mean, Host, Congregation, or Multitude, as *Sabha* likewise means *the Congregation* in Sanscreet, and

[148] Orph. Hym. 5. *v.* 9.

Sabaoth is used for *Hosts* in the Hebrew prophecies. There is no name of the God of Wine more important to our purpose, because the *Sabian* religion, which is continually set in opposition to the *Magian* by oriental writers, is called after it. Considered in that general light, Sabianism is the same system, as that which the Jews and early Christians called [149] Hellenismus, and as that of the Babylonian [150] Chaldees and the [151] Canaanites; although the particular cæremonies which formed a part of that great system, and which were afterwards distinguished as the Bacchic orgies, might be so termed in a narrower sense, and by that means the Arabians, who (though of the same great religion) had a preference for the Bacchic rites, as the Phrygians had for the Cybeleian, and the Athenians for the Cerealian, got the title of Sabæans. The Sabines near Rome were likewise called from the worship of pater [152] Sabinus Vitisator. The name was variously modified, Sabus, Sabbus, Sabinus, Sabus-Cuteles, Sab-Ardalech, etc. Σαββες [153] γαρ νυν ὁτι πολλοι τες Βακχες καλουσι, saith Plutarch in his Symposiacs.

The plan set on foot by the Sabians had for it's object (on the part of the nations) an abolition of the arbitrary power which the family of Cush had set up, and the restoration of a state of things more like to that which had preceded the tyrannies of his youngest son, I mean a free and equitable dependence upon the basilical power. Cush reigned by reason of his special primogeniture in the house of Cham, and of his general primogeniture, in as much as he was begotten before the new world, and born with it. And it naturally followed, that, in overthrowing the usurpation of his youngest son, they would assert the right of government, which his great age, and (I believe) patriarchal custom, required one of his chil-

[149] Hottinger Thes. Philolog. *L.* 1. c. 8. p. 53.

[150] Ibid. p. 54.

[151] Ahmed filius Taibi cit. Hottinger Bibl. Orientalis. *L.* 3. part. 2. c. 2. p. 104.

[152] Virg. Æneid. vii. 178.

[153] Plutarch. Symp. iv.

dren to wield for him, to his eldest son or to his issue. But *Saba* was the eldest son of Cush; and the professours of the Sabæan [154] religion are recorded to have been called after Saba son of Cush. And the meaning of his name, which was not given him without some such intention, was admirably suited to the design of confederating the nations under the banner of his family; "unto him shall be *the* "*congregating of the peoples.*" When the Sabians had established an unlimited polytheism, in the place of the Magian ditheism or tritheism, and had substituted, for the worship of fire in it's seven Azurim, that of the stars or "all "the host of heaven," the same appellation became applicable in those senses.

The Magianism of Cain revived by Cham was in it's revival, and most likely in it's origin, Ithyphallic. It's principle was, to maintain, that as all humanity was cast in the model of Divinity, so the male nature of man or that which remained in Adam, and not that which was separated in Eve, was the express and perfect image of the Supreme Being. Consequently, that the anthropomorphous Deity could appear only in the form of a man, and could only be worshipped under one certain symbol, and not under a certain other symbol. But when her own misconduct had compelled Semiramis to declare open hostility against the Magian prince, and his institutions, and the confusion of affairs and her extraordinary faculties had opened an unlimited prospect to her ambition, she set about to controvert that doctrine, although it was grounded in reason and truth. Woman (they pretended) was made in the similitude of the great mother Earth, whose essential nature is all-capacious, as we read of it in the second verse of the Bible, the *Mother, Mater,* or *Materia* of all things, the flux ὑλη or *Rhea Sylvia,* upon which the Creator Spirit moved, like a fœcundating husband.

[154] Stanley Chald. Philos. p. 26. Hottinger Hist. Orient. l. c. 5. p. 141. c. 8. p. 170.

But the fact of the elements having been made by God in the first instance, and afterwards divided and combined into organic forms, was anxiously denied by the children of the apostacy, who maintained the eternity of their idol the world, which did, as they fabled, return from time to time into it's first elements without form, when it's soul (as they blasphemously called their maker) was either asleep, or enjoying relaxation from the labours of creation and absorbed in quiet meditation upon it's own perfections, but which never began nor shall ever cease to exist. Moses was sent by God for no purpose of gratifying idle curiosity among the learned, and where he reveals things which it may seem quite unnecessary for a man to learn, it will always be found that he does so, because it was necessary for him to *unlearn the contrary*, and that there should be furnished to those, who were willing to be taught, some antidotes against the wisdom of the Hellenismus, as it was taught in Ægypt and Syria. The cosmogony of Scripture was given to the Jews first, and afterwards to the Christian world, in order that people's understandings might have some place of refuge from the din and turmoil with which cosmogonists, astronomers, and metaphysicians, would never cease to bewilder them, and from the horrible consequences both moral and religious which otherwise would not fail to ensue, and in order that none might fall into the pit laid for them by such pretenders, except those who should deliberately and wilfully prefer the opinions of men to the declarations of God, upon subjects which must be known to the latter, and never can by any possibility be discovered by the former. Woman was not only a similitude of the great mother, but the followers of Sabianism as firmly believed the latter to have been incarnate in the person of Eve, and in Naama, the sister of Tubalcain, and to have been incorporated in certain other visible forms, as the Magians or Scythists did in the incarnation of the Demiurge. The lady to whom Nimrod owed his ambiguous birth, and who palmed him upon the nations for a present God, did herself personate the

magna mater. Her genius and beauty were unrivalled, and the influence of the former greatly enhanced by her notorious commerce with the powers of the abyss. And from this time she began to maintain the superiority of the pretended fæminine principle of the Deity over God, to maintain which paradox it was necessary to weave a new tissue of deception. We have explained that the tower of Babel was built as a place of universal worship, under an idea that hills or high-places were the places at which the Deity prefers to reside and receive the homage of his worshippers, and from which his oracles were to be obtained. This idea was derived from the Presence of the Lord having sojourned upon the Mountain in Paradise. But since that time another mountain had been consecrated by the salvation of Noah and through him of all the Noachidæ, and the plan of the tower was to unite in it's great mystery the attributes of both those mountains. Nor is the general tradition and belief, of that pyramid having been built as a security against another flood, a false or unfounded one, although (as I have [155] shown) the sense in which that truth has been accepted is foolish even to imbecillity. The promises of the Lord, however solemnly made, and by whatsoever cœlestial signs attested, were of no sure efficacy in the minds of those whom Cham had seduced into the apotheosis of Satan. The promises and good intentions of a benevolent being could not be depended upon, so long as there was another fully equal in power and godhead, and invariably thwarting his designs; but such was the leading dogma of the Magi. What then remained for the unhappy subjects of a divided heaven? Nothing, as they said, but the secrets of their ineffable wisdom, called after them *Magic*. They knew that the world had a great mystery by which the philanthropic spirit could protect his creatures from Evil and take away it's sting. But their creed did not allow that Satan was a rebellious creature, but held him up for a God,

[155] P. 187, 8. and see p. 306.

and the immunities to be obtained from evil could not be conquered for us by our protectour, but could only be *purchased* by ourselves, and from that idea all the foul and incredible enormities of the religion called *Magian* and the art called *Magical* flow, naturally as a stream from it's source. By the secrets of this wisdom the Mount of Babel was made as secure against another deluge as Mount Paradise had been against the first, and the great ship Argo upon it's summit was enabled to sail upon the chaotic waters, should occasion require, as securely as Noah's ark had done before. This was the Arkite superstition of the tower-builders, which (false as it was) was literal and not only mystical in it's import. The nations had now to learn a new thing. When the destroying power had resolved upon reducing all things into Chaos again (for of such a nature did they, in honour of the world's eternity and cyclical renovation, pretend that Noah's deluge had been), the great mother, from whose unoriginal womb all the forms of creation and all the races of living creatures are derived, resolved to preserve a remnant of her children. Her body being resolved into the *Rhea Sylvia,* nothing organic remained of her, except the indestructible essence of a maternal nature, *the womb,* and that was displayed in the form of the Ark, in which all the kinds of living creatures were kept, during an appointed period of gestation, as in the womb. The Ark was the great mother Isis, Semiramis, Parvati, or Cybele, not indeed *incarnate,* but as literally, truly, and fully *incorporate,* as she had ever been in any of her incarnations. She floated upon the abyss, the pregnant womb of the mother of gods and men; but when the time of her weary peregrination was over, her spirit departed from its naviform shrine in the form of a Dove, having first offered the olive branch to the human race as a pledge of peace. The upshot of this ingenious falsehood is, that the great mother was the beneficent parent who loved her children, and suffered inconceivable toil and tribulation to preserve them, when another power was striving to destroy all nature, and in as much as

the preserving mother had succeeded in her endeavours, and the destroying spirit had failed (of which result she might call the numerous and flourishing race of men, the animals of all kinds who stocked the earth, and the smiling face of all nature, for undeniable witnesses), she was the greatest, the most powerful, and the supreme of beings. And though Bacchus was a man, the inexhaustible sophistry of people bent upon their own delusion found out, that his nature was essentially fæminine, and they called him τον θηλυμορφον [156], and related as of his birth the story of Eve's creation, or miraculous birth out of the loins of Adam. A story in the Koran, though otherwise fabulous, sufficiently indicates the *place* at which Bacchism was first introduced, and both the *sex*, the *whoredom*, and the *apotheosis*, of the person, to whom the world was indebted for that superstition. "God sent two angels [157] "Aruth and Meruth to restore justice upon earth" (i. e. to "overturn the tyrannis of Nimrod), "and a fair lady enter- "tained them with wine, and afterwards bargained with them "for her person, if they would take her up to heaven. They "did so, and God consented to receive the woman, but he "condemned the lewd angels, who had got drunk with wine, "to be hanged by their feet in a well *at Babylon* till the day "of judgment." The god Bacchus, and the woman in quæstion, whom they called Cabar, Cubar, or Venus Urania, were the two peculiar objects of veneration among the Arabs; and we must regard Mahomet's prohibition of wine as a precaution against the sacraments of Bacchism as well as those of Christianity. Yet we may here observe him truckling to the Sabian hæresy, and not venturing altogether to reprobate that old witch of Babel, whose Brachtan [158] stone or lapis benedictionis he had not dared to remove out of her temple of Caaba.

The quarrell between the Mighty Hunter and the goddess or heroine with whom he had been associated, and his de-

[156] Eurip. Bacch. *v.* 353.
[157] Alcoran. cit. Postel Histoires Orientales. p. 113.
[158] Pococke Hist. Arab. p. 117. ed. 1806.

parture or Regifugium, are almost always connected with the rise and origin of the religion called Bacchic. Orion was expelled by Oinopion (*Dove* with the *Voice* of *Wine*) king of Chios, and we read that "the Chians learned the cultivation "of the vine from Oinopion[159], which same is Dionysus." Meleager was slain by the malice of his own mother in the palace of king Oineus (*God of wine*) "who first received the "vine plant[160] as a gift from Bacchus." Actæon offended the mother of *Bacchus*, and perished by the hands of the *Bacchiadæ*. When Theseus departed and abandoned Ariadna, the harlot of the labyrinthus, she immediately connected herself with Bacchus, and obtained divine worship by the names of Venus and Maia; she bore two sons to Bacchus, one called Oinopion, and the other Staphylus, the *Bunch of Grapes*. Perseus was successful in all his wars except that against Bacchus[161], the establishment of whose mysteries in Argos he was unable to prevent. The tyrant and huntsman Cyanippus refused to *worship the god Bacchus*, and he consequently perished under a *charge of incest*. Orpheus, who had been the lawgiver and expounder of mysteries in the court of Midas and Cybele, went forth into the Hyperborean solitudes, where he was assailed and torn to pieces by the fanatical priestesses of Bacchus. Pentheus king of Thebes, having opposed the Bacchic orgies, was hunted down *by his own mother* and the women her associates; and upon him I must make a farther observation. The Jove of the confederated nations was Jupiter Triphylius, and the political object of their cabals with the harlot was, to recover patriarchal rights and liberties for the three tribes, descended from the three brothers. Now the Bacchic party pursuing Pentheus, and described (in reference to their great religious tenet) as consisting of *women*, was composed of *three bodies of people*, commanded by *three sisters*, Agave, Autonoe, and Ino:

[159] Theopomp. cit. Athen. *L.* 1. c. 20. s. 47.
[160] Apollod. 1. c. 8. s. 1.
[161] See the 47th book of Nonnus.

Dicam ego maternos Ætnæo fulmine partus,
Indica Nysæis arma fugata choris,
Vesanumque novâ nequicquam in vite Lycurgum,
Pentheos in triplices funera grata greges[162].

Hercules towards the close of his labours was engaged in war with Geryon for the possession of a herd of red oxen called the Oxen of the Sun, (the meaning of which allegory is the same, as that of the Horses of Jove, which he took from Laomedon) and Geryon is said to have been a man with three bodies. But Laurentius[163] Lydus informs us that Geryon was surnamed *the Tricorporal*, because there were three islands in the Ocean which made war in alliance with him. These are the patriarchal kingdoms of the three tribes; and Justin farther relates, that his three bodies were *three brothers*[164] united together in such a strict confederacy, that they seemed to be animated by one mind, and they did not desire to make war with Hercules, but, when they found that he had carried off their oxen, they only sought to recover their own. It may well be wondered, that men of any sagacity should have supposed, that Nimrod was Bacchus and invented the Bacchic orgies, than which names and doctrines there was nothing more hateful to him and to all his posterity. "The Scythians[165] "revile the Hellenes for being Bacchanalians, and say that it "was not right to invent a god, whose business is to drive "people mad." The errour arose long since out of that abundant source of mistakes, frivolous etymology, because by changing *m* into *b* they could make his name *Nebrod*, and the name so disguised was similar to *nebros* a fawn, and nebris a fawn's skin, which was the raiment of Bacchus. But the skin of the spotted fawn was a symbol of the Sabian astrolatry, representing the sky commaculated with innumerable stars; as

[162] Propert. 3. eleg. 17. *v.* 24.
[163] De Mensibus. c. 3. p. 4.
[164] Epit. *L.* 44. c. 4.
[165] Herod. iv. c. 79.

did also the banner auriflamma of Saint *Dionysus*. The bringing together of these two words, Nimrod and nebros, is (with due deference to all whom it may concern) wretchedly foolish. It is by such means as those, that etymology has become the worst enemy of truth, and an object of very general derision.

Under these circumstances grew up what then was a new religion, "a sect," says [166] Maimonides, "which filled the whole "earth, a most ancient religion, and it occupied almost the "whole world." And, in memory of the circumstances under which it arose, the Arabs use the [167] name *Sabian*, to denote those, who "pass from one religion to another." It was the worship of the Magna Mater in all her forms, but especially in the form of the Great Ship. But although it was the obvious tendency of that system to invert the natural order of the sexes, and introduce gynæcocracy, it was long before it arrived at that pass. On the contrary, a solemn treaty was made between the Cushim, who held the Imperial City and the other fastnesses, on the one hand, and the representatives of the primogeniture of Saba, on the other, with a view to prevent the recurrence of such calamities as the whore of Babylon had already occasioned. But they neither sought to aggrandize her power, nor even to wrest the great city out of the hands of the Nimrodian Cushim. The violation of that treaty by her afterwards kindled up such a war, as had never before been seen upon the earth. In process of time, and by means of the ruin and confusion of which she was the cause, she arrived at the completion of her monstrous and almost incredible designs.

IX. Meanwhile, Nimrod has gone forth into Assur, and is engaged in founding the kingdom and tetrapolis of Niniveh. We are ignorant by what tribes of men those regions were at

[166] Maimon. cit. Pococke Hist. Arab. p. 150. ed. White. Oxon. 1806.
[167] Pococke Hist. Arab. p. 143.

the time inhabited, and what extent of country was taken in by him, in the formation of his new empire. But his Assyrian monarchy is so generally connected in tradition with his name of *Perseus* and with the first origins of the kingdom of Persia, that it is reasonable to suppose that his power in the course of a few years extended over Susiana or Chusistan, and over Persia to the Oxus or the Jaxartes, and to the Indus. Asia, from the Euphrates westward to the sea and to the river Nile, would remain in dependence upon Cush and such of his offspring as held the reins of power in Babylon.

It seems certain that he set up at Niniveh the same system to which he had always been attached, that of fire-worship. But it does not appear to me so undoubted a fact, that he persevered through the whole remainder of his life in the same sentiments. The remainder of his life, and the closing scene of it, are involved in the greatest obscurity. One important circumstance in his character ought to be pointed out, *his original innocence.* It was not his fault to be begotten in incest; nor was it his fault to be nurtured by sorcerers and raving fanatics, and trained up in a terrible delusion, amidst such scenes and practices as must have nearly excluded the light of truth from his eyes. And if he persevered in a creed, of which the *veneration of evil* was an avowed portion, the criminality of such perseverance seems to be almost outweighed by the overbearing force of the circumstances. His infancy was indeed (as it is said of Erichcthonius) so closely swathed in the serpent's folds, that he could not move a limb. No circumstances can be imagined, from which it was so impossible for a youthful mind to escape immaculate. But also there can be none imagined so likely to raise an unqualified loathing and abhorrence of the person and her doctrines, if the mind so practised upon should at any time become aware of the illusion. In the athletic period of his life some notions of honour and truth might find their way to his understanding, and in his laborious wanderings through the provinces of Asia, what remained of patriarchal usages and manners would

meet his observation. The fierce and tyrannical spirit still remained in his nature, but corruptions of vice would be in a great measure purged away during a period of constant hardihood. And accordingly, when he was invited to the embraces of his own mother, to defile the womb which bore him, and unnaturally to drive up the stream of consanguinity towards it's fountain, we find that a part of the film had dropped from his eyes, and that he recognized vice when she stood before him in such a shape, and abhorred her. No sooner had he rebuked the lewdness of the goat, than he beheld her transformed into the bloody wolf seeking to devour him. And he escaped from her den under feelings of hatred and abhorrence so deadly, and so just, as probably no human being ever felt for another. When paganism was beginning to divide itself into two opposite sects, these feelings may possibly have been turned only into a hatred for her doctrines, and an increased fervour of Magian fanaticism. But it is also not unlikely that his mind may have at times taken a wider range, and have become disgusted with the whole of that wisdom of perdition in all it's various shapes, which he had received in his early youth from such a monster. Some expressions, seemingly favourable to him, may be found both in the sacred and profane writings of the Hebrews, but it is first necessary to make a digression concerning Peleg and certain other patriarchs of the Shemites.

The name of *Peleg* (division) was given to him, because "in his days was the earth divided." This division has been commonly understood to be the "scattering of the people" at the time of the confusion of tongues. And it might plausibly be interpreted to signify that, because division in general may apply to any division in particular. That is all the groundwork upon which that interpretation had to rest. But now that we have proved the fact of Nimrod's outgoing from Babylon, together with the disgusting intrigue that occasioned it, and have farther demonstrated the coincidence of that event with the rise and growth of the hæresy of Bacchus or

Sabus, which spread itself throughout the Gentiles, (for in speaking of these times we must oppose the one nation of the Scythæ to the Gentiles, as Jew and Gentile are subsequently opposed) the traces are clearly shown of a great *schisma* or separation, geographical, political, and religious, which broke out long before the confusion of Babel; and which began to divide the earth in the days of Peleg, and continues to divide it now as much as then, except in those countries wherein the memory of that schism has been absorbed in a holy [168] communion, which hath no divisions of "Hellene, or Barbar, or "Scythe." Every where else Peleg divides the earth and it's inhabitants. In the days (whatever are meant by his *days*) of Rehu, the dreadful and bloody war, which arose out of the aforesaid schism, ended fatally for the empire of Cush and the Nimrodians in Babylonia, and therefore the authour of the Paschal Chronicle very truly asserts, that Scythismus prevailed from the deluge (during which Cush was begotten) till the days of Rehu, after the tower building. The rupture between the Cushim of Babel and the nations subject to that city was the striking feature of that eventful period, during which Peleg enjoyed the Shemite patriarchate, and the downfal of the former was the great event of Rehu's time. I believe that he obtained his Arabian name of *Argu* from the complete establishment of the mysteries of Isis or the ship *Argo*, and he saw the world γυναικοκρατουμενον. Diebus Argu [169] multos annos occupavit fæmina regnum Sabæ. Although Nimrod was only the fourth in descent from Noah inclusive, and though it is not insinuated that he was ever an old man, and although Abraham was the eleventh in descent from Noah, the Jews have harboured the strange notion of their having been cotemporaries, and describe victories of

[168] If some Saracen marauder may have received from an apostate monk a medley of Judaism and Christianity, and propagated it by the sword, it is all the same thing. The obliteration of the two pagan sects proceeds from the hæresy, and the hæresy comes out of the Church. And so it is of all hæresies.

[169] Ebn Amid cit. Pococke Hist. Arab. p. 86. 87. ed. Oxon. 1806.

Abraham [170] over Nimrod, and persecutions [171] of him by the same tyrant. I will endeavour to explain the reasons (which are several) of this errour, upon which the Turks have founded their moral adage, Be not Nimrod, be Abraham. In the days of Abraham a variety of tribes of Cushim, in concert with the cities of the Sodomitish pentapolis, revolted against the great king of Asia, the seat of whose government was at Niniveh, and to whom there is reason for thinking the name of *Ninus* belonged by virtue of his station. Various opinions have been suggested in order to explain the difficulties in this passage of history; my own is, that Tidal king of Nations was the Ninus or supreme sovereign of Ashur Niniveh; and that Chedorlaomir king of Elymais or Shushan was the principal feudatory of the Assyrian crown, who so far exceeded his sovereign in power and real consequence, that he is named as the conductour of the war which was undertaken against the Syrian revolters. The title *king of Nations* is proper to the Scythian kings of Asia, who were not immediate monarchs of that ancient realm, but feudal paramounts, who Asiam perdomitam vectigalem fecere, modico tributo [172], magis in nomen imperii, quam in victoriæ præmium imposito. In such a government when the emperour was weak, and certain feudatories had overgrown the due limits of subordination, the king of Asia would, in fact, be little more than sovereign of his own capital and the province belonging to it. In the version of [173] Symmachus Σκυθων is put for Ελαμ or Chusistan; and Παμφυλιας for ἐθνων, by which however we must not suppose, that he alludes to the colony of Chalchas between Lycia and Cilicia, which had no manner of concern in the affairs of Bashan and Sodom; but he means the *university of tribes*. Now it so happens that Abraham *was* cotemporary with Tidal king of Nations, and made war against him in

[170] Jon. ben Uzz. cit. Hyde Rel. Pers. p. 74. Abu'lpharagius cit. ibid.
[171] Vossius in Maimon. de Idol. c. vii. p. 15.
[172] Justin. *L.* 2. c. 3. p. 69. Gronov.
[173] In Origen. Hexapl. p. 29. Paris. 1713.

defence of the pentapolis, and obtained a signal and miraculous victory over him; which is the only battle he ever fought, and is the same in which he is feigned to have beaten Nimrod. The Rephaim of Ashtoreth Carnaim in Bashan were also on the same side, to which Abraham lent his assistance, and those Rephaim who had escaped from their disastrous battle against the four kings, owed their preservation to his success. When Moses came out of Ægypt "only Og "remained [174] of the remnant of the Rephaim;" and the Rabbis would needs persuade us, that Og was the one survivour of those identical Rephaim, who were concerned with Abraham four hundred years before. Upon this basis, of the Rephaim having been ranged with Abraham in opposition to their natural sovereign of Niniveh, they have erected the fable of Og being given by Nimrod to Abraham to be his servant, and taking the name [175] of *Eliezer;* or of Nimrod giving Abraham [176] one of king Og's teeth, out of which he formed himself an ivory throne. Those fables are a strong confirmation of my proposition, that Tidal, coming to enforce his tribute upon the refractory Syrians, is Abraham's Nimrod. Rabbi Salomon [177] pretended that Nimrod was described under the title of Amraphel king of Shinar; but it is quite contrary to the practice of Scripture, in the historical parts, to call the same man by one name, in one chapter of the same book, and by another, in another. And Rabbi Salomon knew that very well. If, then, Tidal king of Niniveh is meant, why is he mistaken for Nimrod founder of that empire? Because the nations round about Israel, and even the Israelites themselves, knew very little about Heber, (the great-grandson of Shem, who was "father of all the sons of Heber") from whom they got the name *Hebrews,* but all their own veneration, and all the notice they excited among foreigners, was directed towards Abraham

[174] Deut. 3. v. 11.
[175] See Genes. xv. v. 2.
[176] Liber Sophrim cit. Morin. Ex. Bibl. *L.* 2. ex. 8. c. 2. p. 327.
[177] Cit. Glass. Philolog. Sacra. p. 738.

the real founder of their nation. And the names of Heber and Abraham were so similar in the consonants (which are the substance of a Hebrew word) that those who knew Abraham's name never thought of looking farther back for an etymology. "The Hebrews," saith [178] Artapanus, "were called after *Ha-*"*braam*, who was computed to be *fourth* in descent from "the Man of Armenia, who was saved out of the deluge." 1. Shem. 2. Arphaxad. 3. Selah. 4. Heber. But Heber was the Shemite patriarch, according to general and probable tradition, who witnessed the building of the tower of Babel; and as he was chosen, in preference over all the others from Shem to Abraham, to give a name to God's people, the Arabs are probably not [179] wrong in relating that he was a great prophet of the Lord, and that he rebuked the Giants, saying; "Will ye build a wonder upon every high-place on the "earth? Will ye construct ædifices? Peradventure ye think "that ye shall always remain; and when ye rage, ye rage "fiercely and proudly." It was probably in some period of Heber's lifetime, that Nimrod was born.

I will now retrace my steps from this digression to observe upon the targum of Jonathan ben Uzziel, a work to the antiquity of which some respect is due, although the monstruosities of Rabbinism are already apparent in some of it's pages. He states (as all others do) that Nimrod was "a rebel against God;" and afterwards he adds, that Nimrod left Babylon, quia noluit interesse consilio *ætatis divisionis*. He had no dislike to the audacious and wicked designs of the tower-builders, he had no scruple of rebelling against God, but as for that new thing, that *consilium*, which sprung up in the age of the patriarch named *Peleg* or *Schism*, and which produced the schism by reason of which the patriarch was so named, to that, I say, Nimrod would never give his consent. So far nothing appears in his favour, for his rejecting Sabianism is

[178] Cit. Euseb. Præp. Evang. p. 245, 6. Paris. 1644.
[179] Abulfeda, p. 533. Oxon. 1806.

consistent with a zeal for the atrocities of the old Magianism. But Jonathan farther subjoins, that *because* he did not join in that consilium, God gave him another place to inhabit. And I cannot account for this idea, unless it was supposed that Nimrod in some period of his life, subsequent to the Regifugium, had merited and found favour in his Maker's eyes.

The hunting of the mythical Hunter is threefold; first, the real hunting of beasts; secondly, the allegorical hunting of men; and thirdly, the goblin hunting, which was an object of terrour to that great man's enemies, in the times which succeeded his murder, and upon occasion (as I shall [180] hereafter observe) of the great confusion at Babel. It may be thought, that where an indifferent action is said to be performed *before the Lord*, it should be understood as of somewhat acceptable in the sight of the Lord, although persons are said to be *wicked* before the Lord, as well as *righteous* before the Lord. But hunting is an action indifferent as to good or evil, being laudable in it's literal sense, of destroying wild animals, and being in it's mystical sense as capable of a good interpretation, as St. Peter's mystical *fishing* was. Therefore, it might be said, a mighty hunter before the Lord ought to be one, who hunts down the Lord's enemies, and executes his judgments upon them. And the terrours of the murdered king, driving the subjects of the whore of Babylon into exile, may be alluded to in the Proverb which Moses quotes.

That king, who was a second Nimrod to Babylon and to Asia, and to the eastern Æthiopians a second Lucifer, Son of the Morning, begun life as a mighty hunter, driving the people of the Lord into captivity, razing his temple to the ground, and persecuting the faithful in order that they might bow the knee to a false God, which God [181] was himself. But it pleased the Lord to enlighten the soul of that hero, who was bred up in errour, but was found worthy of that,

[180] In the chapter entitled Populifugia.
[181] See vol. 3. p. 364.

which was not conceded to Balaam, that "he should die the "death of the righteous." This favour was not extended to him until he had passed through a period of chastisement and humiliation, which may be called a living purgatory. His *reason* departed from him, and his dwelling and his diet were with the beasts of the field. Little is known (because little said) of the nature of this judgment, but although it was such as to incapacitate him for society, I think it most probable that he was conscious of his situation, and felt in his soul, that after having aspired to be more than God, he was become less than man.

I perceive no slight reasons for supposing that Nimrod underwent a somewhat similar visitation, in the course of the years which followed his departure from Babel; but whether it was a providential dispensation intended to wean this unfortunate man from his errours, or whether it was the result of his wrongs and misfortunes, and the violent passions of his mind, does not appear. Lucian [182] enumerates a series of mythologies, arranged in order of time, for the pantomime to act, and among others that of Amphion, προς λυραν τειχισις, and straightway he adds και μανια τω τειχοποιω. The chaste Bellerophontes performed many labours, and triumphed in all his undertakings, "but, when he had become an object "of hatred to all the gods, he wandered in solitude over the "uncultivated plains, eating his own heart [183], and avoiding "the footsteps of men." After Orpheus had descended into Hades, he went distracted at a wrong he had suffered from the father of Actæon, he shunned the commerce of women, and wandered in solitude among the Hyperborean snows and along the banks of Tanais, until the Bacchanalian women killed him for despising their orgies. Orion wandered in like manner, not, as the poet says, for love, but in the misery that the impious passions of another had inflicted upon him,

[182] Salt. c. 41.
[183] Iliad. vi. 200.

Pallidus in Lyrice sylvis errabat Orion [184].

After Hercules had completed his labours, and had returned from his descent to Hades, Juno in her unrelenting malice sent a raving madness upon him, in the course of which he mistook his own wife and children for those of his worst enemy, king Lycus or *the wolf*, and slew them. The misfortunes of *Hercules Mad* have been celebrated in verse by Euripides and by Seneca. And we may distinctly trace the same history in the raving grief of Nimrod for the loss of his son, as described by Marius Victor [185],

Infelix Nimroth lacrymas noctesque diesque
Continuans, hebetique trahens clangore querelas,
Dum furit, et raptum quærit per singula natum,

for that certainly is a description of a mind totally alienated. In the great war, which broke out some years after the Regifugium, he took no part, until shortly before it's termination, but was prevented by a distraction into which grief had thrown him, and in lieu of attending to politics, he roamed about, bellowing forth the name of a youth whom he had lost,

et littus Hyla, Hyla, omne sonabat.

The same foundation belongs to his supposed seduction of Pyrene daughter of Bebryx or Achelous, (who brought forth a serpent, and was devoured by wild beasts) and his subsequent raving;

At voce Herculeâ percussa [186] cacumina montis
Intremuere jugis, mæsto clangore ciebat
Pyrenen, scopulique omnes et lustra ferarum
Pyrenen resonant.

The famous Merddin or Merlin having slain [187] his sister's son,

[184] Ovid. Art. Amat. 1. *v.* 731.
[185] In Genes. *L.* 3. *v.* 133. see above, p. 94.
[186] Sil. Ital. 3. *v.* 436.
[187] Owen's Cambrian Biography, p. 250.

or, by an other account having [188] lost his sister, became so distracted as to avoid the habitations of men and seclude himself in the wilds of Celyddon, from which he got the appellation of Merddin the wild. Sir Tristram of Lionesse, a descendant of the kings of [189] Babylon, was a cotemporary with Merlin and Arthur, a diadem'd prince, and one of the three [190] mighty swineherds. Marcus king of Lionesse laid a plot against his life, and Sir Tristram having timely notice of it departed from the royal residence, Tintagel tower, and went into exile, but presently became raving mad for the love of la belle Yseult, and continued so for twelve months;

Far from society exiled [191]
In woods he wander'd, naked, wild,
Field plants and berries ate, etc.

When he recovered his reason, he returned to Tintagel and was there murdered. The same Sir Tristram in the course of his peregrinations met with king Arthur [192] deprived of his reason and memory.

All that we are enabled to pronounce with any confidence, is, that the interval between the departure of Nimrod from Babylon, and his mysterious death, which took place at that city, was partly expended in the active labour of founding the Ninevite empire, and partly in grievous affliction and infirmity of mind. And in that obscurity we must leave his transactions, while we endeavour to trace out the remainder of the diversified fortunes of Babel. Only observing, that the supposition of his having abandoned heathenism, and returned to the worship of God, if it were entertained at all, would not be invalidated by the perseverance of all his Assyrian successours (even to this day) in the blasphemy of his original

[188] Ellis, English Romances. vol. 1. p. 76.
[189] Tristan de Léonois. p. 3. ed. Paris. l'an. vii.
[190] Owen Cambr. Biogr. p. 331.
[191] Hogg Fab. Hist. Cornwall. p. 348. ets.
[192] Tristan de Léonois. p. 131.

imposture; for he would have been no more able to reclaim the nation, whom he had himself led astray and intoxicated with pride, than Nebuchadnezzar was able by his example to banish the delusion of the Chaldees, or to dissuade his grandson Belteshazzar from the fatal career he was about to run.

DECENNIAL WAR.

I. THE colonies, or hordes of emigrants, from Asia, in the rude and infant days of Europe had no conflicts with one another, except they were piratical cruisings or sheep-stealing raids. Wars there were none, nor confederacies, that were worthy of being recorded, or that could excite an interest in succeeding generations. The mountain fortress was, in its own nature, as completely unassailable, as the plain was untenable in any security. Such is the faithful picture of things given by Thucydides; and it was a state, which equally precluded the enjoyment of peace, and the performance of any thing memorable in war. Yet in all these countries the bards were wont to tell of mighty leagues and of long-protracted wars, of armies and fleets innumerable, and of famous cities besieged and taken. Wherever they went, carrying with them their religion, they erected Temples and consecrated High Places; and these having a similar character, received titles similar to those which belonged to the great prototypes, the Mount of God in Armenia, and the Βηλος in Mesopotamia. The consecration of such an imitative Olympus was so regularly the first step to making a settlement, that the settlement itself was called a Col-On, or Hill of God. As an emancipated son becomes pater familias, having an house of his own, so the forisfamiliated citizens of the East, setting up an high place for themselves, became Col-Oni. The Etymologicum Magnum, in the word Κολωνεια, says that the name *Coloni* was first conferred, upon those who went out a wandering

with Bacchus. The heroic wars of the first chiefs (their Gods) were often, by a natural mistake, often by priestcraft and vanity, and as often by the poet's art, to exercise his wit, and excite in his hearers a factitious interest, transferred from the original place of their occurrence to the mimic seats of the Gentes. Hence the wars of the Sabine Tatius, of Lucumon, Porsena, and Tarquin; the Danaans or Argèi leagued against Ilion; and the Minyans or Argoans against Scythia; the heroic deeds of Cairbar and Cathmon, and the Galli, in the land of the Tuatha de Danaan, or Lords of the Danaans; those of Aurelius Ambrosius, Arthur, or Merlin, against the Saxons; or of Rama and Hanuman against the giants. These legends, with all their variety, retained a family likeness to each other. After the breaking up of the monarchical unity in Babel, times of great trouble and confusion ensued, and the artful system of priestcraft which had flourished in the city of Semiramis was lost or imperfectly remembered among the colonies. To its recovery all their diligence and learning was directed, so soon as they had acquired any stability; and they endeavoured to gather together all the scattered members of the dilacerated church which they could collect. Codes of faith, all homogeneous, but all different, were the result, and these patchwork creeds were called Re-ligiones, *Gatherings Together* or *Gleanings*. To this process of collecting, religendi, there might be no certain end, and by consequence no public settlement; for which reason, when they had patched up a decent system, they severally permitted no farther contributions to their spiritual compilations. The Romans would suffer nothing that tended to *Dissolve their Re-Collections*, as they evinced in the matter of the Bacchanals and the books of Numa Pompilius. The Athenians were equally jealous of Socrates, and of Paul, for preaching *New Gods*. As the Romans applied the verb religo to their doctrines, so they did *seligo* to the objects of adoration, and those Gods to whom they allowed temples were the Dii Selecti. Many people held in reverence the *Gatherings Together* of doctrines and

ceremonies, who did not live in dread of the *Superstites*, those are, the ghosts or daimones of the dead, a distinction of words which is adopted into our language, without respect to their original and proper significations.

In the process of *relection*, or forming a religio, many traditions of fact were recovered, as well as doctrines of theosophy; nor could it be otherwise, where the deities (or at least manifestations of the deity) whom they were to worship, were men and women who, in their lifetimes, had made the earth ring with their great and atrocious deeds.

Amongst other things, the memory of a *Decennial War* was rife among the nations. And that war was commonly in the nature of a siege, or at least an attack directed against some strong place, either on earth, or in heaven. Nor is the latter distinction of any moment, for by heaven an *olympus* or terrestrial heaven is to be understood. It was also, in some sense or other, an holy war, and connected with religion.

II. The Titanes made war against the Gods, fourteen years, without intermission,

> Οι ῥα τοτ' ἀλληλοισι μαχην δυμαλγε' ἐχοντες
> Συνεχεως ἐμαχοντο δεκα πλειας ἐνιαυτας [1],

and when the ten years were complete, the Earth interposed and awarded [2] the victory to the Gods. At an after period the Giants did also war against the Gods, but no space of duration is given for that war.

In reviewing this matter, there is some little rubbish to be cleared away. In the days of Abraham an irruption was made into Palæstine by Tidal the King of Nations, in concert with or rather under the tutelage of his powerful vassal, Chedor-Laomir, King of Elymais, Susiana, or Cushan, a province whose kings seem to have exercised great power and ascendancy in the decline of the first and under the second dynasty of Ashur-Niniveh, and had in the time of the Judges added

[1] Hesiod. Theog. 635.
[2] Apollod. l. c. 2. s. 1.

Mesopotamia to their sway. Mr. Bryant has sought to identify the wars of Jove and the Titans with that irruption; and, lest this should not be enough, certain doubts entertained by the Titan Oceanus whether he should mutilate his father, were the doubts of the King of Ægypt whether he should join the revolted Syrians, or not[3]. This is downright extravagance. Others yet living have run off in the opposite direction, and would refer the whole of these wars, Ilion, Thebes, and all, to the affairs of Noah and the flood. But in truth, the two subjects are quite distinct, although certain resemblances have caused them to be often mixed up together by the ancients.

The Titanes were the Ante-Diluvians, Sons of the Earth, or, as Moses saith of their hæresiarch Cain, goved adamah, a servant of the earth, meaning[4], I believe, not only that he was an husbandman, but also that he served the Spirit of the Earth in preference to the Spirit of Heaven; and Saturn or Noah was the last of them[5], νεωτατος ἁπαντων, but yet not quite the last, for there was a triad of Titans (his sons) by whose aid the Gods conquered the rebellious Titans,

Κοττος τε, Βριαρευς τε, Γυγης τ' Ατος πολεμοιο[6],

and these three (otherwise Æacus, Minos, and Rhadamanth) are appointed to detain them "in chains of darkness to be re-"served unto judgment" within "the brazen walls and gates "of Hades, in the dark extremities of the Earth, below the "roots of the sea, where is the beginning and the end of "earth, and ocean, and heaven, and hell[7]." On occasion of this quarrel Styx, or the Waters of Abhorrence, came from Below up to the Olympus, and urged the Gods to the war,

Ἠλθε δ' ἀρα πρωτη Στυξ ἀφθιτος Ὀλλυμπονδε[8],

3 Analysis, iv. p. 91, ets. p. 339.
4 Schimmelpenninck Bibl. Fragm. 2. p. 68. n.
5 Apollod. 1. c. 1. s. 3.
6 Theogon. v. 714.
7 Ibid. v. 726.
8 Ibid 397.

and then it was, that Jove first swore his oath by Styx, and whenever after he did so, it was by the intervention of Iris or the Rainbow [9]. It is therefore amply manifest to what age, and race of men, the Titanes did belong. But after their submersion, the earth produced Typhœus with an hundred heads speaking blasphemy with all manner of tongues,

Φωναι δ' ἐν πασησιν ἐσαν δεινῃς κεφαλῃσιν
Παντοιην ὀπ' ἰεισαι ἀθεσφατον [10].

Him the Gods confounded, and from him sprung the Winds,

Ἐκ δε Τυφωëος ἐς' ἀνεμων μενος ὑγρον ἀεντων,

but not the steady, mild, or propitious winds,

Αι δ' ἀυ μεν κατα γαιαν ἀπειριτον ἀνθεμοεσσαν
Ἐργ' ἐρατα φθειρῃσι χαμαιγενεων ἀνθρωπων
Πιμπλεσαι κονιος τε και ἀργαλεø κολοσυρτø [11].

When the Kingdom, which had attempted to keep in one body so many heads and so many tongues, was broken up, then arose the wild blasts of the Scattering, which, long pent up, by the divine forbearance, in the *aiolian* or omniterranean isle of Sennaar, did from thence at length burst forth, and utterly dissipated all the vain imaginations of men.

Having quoted liberally from Onomacritus, or whoever may be conjectured as the probable fabricatour of the Hesiodian theogony, let us now analyse the chronology of that noble relique of remote antiquity, the Works and Days. After the golden age, or loss of paradise, the silver age (or the Titanian) was insolent and impious, and Saturnian Jove hid them in darkness, Ζευς Κρονιδης ἐκρυψε [12]. Then followed the Age of Brass, one AGE but divided into two Parts, of which the first was that immediately postdiluvian, born out of the Ark or

9 Ibid. 784.
10 Ibid. 829, 30.
11 Ibid. *v.* 878. etc.
12 O. et D. 137.

mystic Ash-Tree, who were rebellious and overweening, ἠδὲ τι ΣΙΤΟΝ Ἠσθιον, but "every moving thing that lived was "meat for them[13]," and the second was composed

of that Heroic race
Who fought at Thebes and Ilion, on each side
Mix'd with auxiliar Gods.

The fifth Age, of Iron, ensued, big with ruin and confusion, with grief, and toil, and famine, when Hesiod's father and the great Homer fled from the land of their ancestors; in which age Hesiod lived; and in the mitigated days of which we live; and which will not end until a Priest[14] shall stand up with Urim and Thummim, and (like Ulysses) tie up the æolian blasts in his bag, and cheer the loneliness and reward the fidelity of his patient and expectant bride whom many an overweening suitor hath wooed; of this age he saith,

Μηκετ' ἐπειτ' ὠφειλον ἐγω πεμπτοισι μετειναι.
Νυν γαρ δη γενος ἐστι σιδηρεον, ἠδε ποτ' ἠμαρ
Παυσονται καματῳ και ὀϊζυος ἠδε τι νυκτωρ,
Φθειρομενοι· καλεπας δε θεοι δωσουσι μεριμνας[15].

Then, says Hesiod, with misery came in strife and discord, and the contempt both of civil and domestic law, and Shame and Justice departed from the earth, leaving only wretchedness and despair to men.

The cannibal Lycaon was the head of the Gigantes, and by reason of their ill deeds Jupiter resolved,

genus mortale sub undis
Perdere, et ex omni nimbos demittere cœlo[16],

and it was then that Deucalion sailed in his ship to Mount Parnassus, nam cætera texerat æquor. But Lycaon, son of

[13] Genes. ix. *v.* 8.
[14] Nehem. vii. *v.* 65.
[15] O. et D. 172, 4, 5, 6. 173 is an interpolation.
[16] Ovid. Met. 5. *v.* 260. *v.* 318.

Pelasgus, son of Jove, was father of fifty sons (of whom *Titan* was one) whom Jove destroyed with his thunder for their proud impiety[17]. There is here a confusion of two races of men; the first are the Titanes or Nephilim of the Flood, the second are the Rephaim of Cush.

Lucian, in his curious catalogue of mythical topics, chronologically arranged, has set the matter right, enumerating in order, the Excision of Uranus; Birth of Venus; War of the *Titans;* Birth and Preservation of Jove; Binding of Saturn; The lots of the Three Brothers; and then next, the Rebellion of the *Giants;* which are the Subtraction of the Rib, the Birth of Eva, the Apostasy of the Antediluvians, The birth and preservation of Ham, His Apostasy and Usurpation of Noah's Patriarchate, The Prophecy of Noah upon occasion of his Apostasy, and lastly the Transactions of the Cushim[18] and of Nimrod.

Noah was the first Bacchus (Zagreus) who contended with the Titans, and whose history was sung by the poet Pronapides, but the leader of that party, which expelled Nimrod from Babel, and overthrew the throne of the giants, was also BACCHUS,

Πρωτογονον Ζαγρηα, και ὀψιγονῳ Διονυσον.

And so, Typhon was the Flood destroying, or consigning to his mystic grave, the god Osiris; but he was also a Tyrant who waged war against the Osirian or Bacchic party, and to whom the Ἀκρα Τυραννικη, Tyrant's Tower, appertained[19]. The religious hæresies and rebellious projects of the Titanes and the Gigantes were so analogous one to the other, that they were constantly associated in idea. The Earth raised up, as Nonnus says, with almost prosaical accuracy of distinction,

[17] Apollod. 3. c. 8. s. 1.
[18] Lucian de Salt. c. 37.
[19] Dion. Chrys. orat. 1. de Reg. p. 14.

Πρεσβυτερους Τιτανας ἐπι προτερῳ Διονυσῳ,
Ὁπλοτερους δε Γιγαντας ἐπ' ὀψιγονῳ Διονυσῳ [20].

The same man calls Pentheus, ὁπλοτερον Τιτανα, and, what is more remarkable, Callimachus describes the Teutones as ὀψιγονοι Τιτηνες, which is as much as saying they were of the ancient race of the Giants, or descendants of Cush, who was accounted the last of the Titanes [21].

It is needless to pursue the subject farther. There were two races of rebellious apostates. The former were the "Mighty Men of Yore," of whose splendour and violence Holy Writ bears witness, and is confirmed as to both points by the legends of heathendom. Their scriptural designation is Nephilim, apostates, from *nephel* [22], *cado, deficio.* The latter race succeeded the flood, renewed the apostasy, quarrelled with their subjects, and were overpowered in a great war. Their military atchievements are not mentioned by Moses, nor does he give them any particular title; but Rephaïm or Raphaïm, a name worn by some of their posterity, agrees with the vulgar signification of the word Gigantes. In the Psalms, the mighty Dead of old times are called Raphaïm, and the Kings who in Isaiah rise up to receive the King of Babylon are called by the Seventy Interpreters, *the Giants.* To both Titans and Giants an huge stature was imputed; and they were both called Sons of the Earth. This last idea is expressed by Γηγενης, and the same is said of the word Gig-As, but of that I harbour doubts. Gigon [23] was that King of the Æthiopes or Cushim who fought against Bacchus, that is, he was Nimrod. I would render Gig-As or Gig-On, *The Asian,* or *the God, The Begotten,* alluding to the peculiar circumstances of Cham's begetting Cush, upon which the pretensions of the latter and his family were founded. However, those who believe the great longevity of the ancients, need not be very

[20] Nonn. xlviii. *v.* 29.
[21] See above, p. 178, 9.
[22] Drusius in Gen. c. vi. *v.*4.
[23] Steph. Byzant. in *Gigonus.*

sceptical as to their superior size, seeing that physical degeneracy impairs the bulk and stature, as well as it shortens the lives, of animals. When Moses entered Syria, there remained only Og of the remnant of the Rephaim or Giant kings, who had suffered so severely from the arms of Chedorlaomir. His bed was twelve feet long and six wide. Mr. Bellamy has thought fit to print (in his pretended translation) "only Og "remained of the [24] race of the apostates." A very strange thing, when we consider that the whole country, nay the whole world, were at that time apostates. But Mr. Bellamy is unlucky, for he has written in his own introduction (p. 26.) that Og and Goliah were men of "great stature, but they "were NOT called nephilim, APOSTATES." He says very true, but he must have forgotten that he had said it, when he foisted the word into the text of Deuteronomy.

It is time to return to our particular business, the Decennial War of the Titans. If the contest between Noah or God and the Titans be the Flood, that certainly did not last ten years. And if their deeds of "violence" be meant, it should be remembered that the Sons of God had fallen away, and Noah was left with little, and at last with nothing, but his own family of Eight souls. There were no materials for him to wage a protracted war. It has been conjectured with great probability, that the last outrage of the Nephilim was an irruption into Paradise, or Olympus, in defiance of the Cherubim and the fiery romphæa; and if so, their ταραραωσις was sudden, like that of the congregation of Corah, and not a ten years war. But the Giants are confounded with their predecessors the Titans, and their struggle for the possession of the Mesopotamian Olympus, with that of the Titans for God's own mountain which he had planted in Eden. Therefore, this Decennial War is some passage in the history of the Scythian Rephaim.

III. The Dorians, who conquered the best part of Pe-

[24] Deut. c. 3. v. 11.

loponnesus, had some squabbles among themselves for the possession of a district called Messenia; and in that district there was said to have formerly stood a town, Eira. This obscure little place, strange to say, was besieged for ten years, and only taken in the eleventh!

Οὐρεος Ἀργεννοιο περι πτυχας ἐστραποωντο
Χειματα τε ποιας τε δυω και εἰκοσι πασας[25].

Thus it appears that the ten years beleaguered city was the *Mount Argennus;* there was another Mount so called, in the Asiatic Æolia, opposite the famous isle of Arginusa[26]; and it was a place of worship, being the same name as that given to their priests by the Tyrrhene Pelasgi, Ergennas[27].

Eira was quite impregnable, and only taken at last by the treachery of a jealous husband. The fates had doomed it to fall in the eleventh year, ἐνδεκατῳ ἐπεπρωτο ἁλωναι, when *the Goat*[28] should drink of the river Neda. Now, there was near Eira, as also near Ilion, a sacred Wild-Fig, and this (the Capri-Ficus of the Latins) was called by them Τραγος. The Tragos fell into the stream, and the oracle was fulfilled. Messenè had an ineffable palladium, τι ἐν ἀπορρητῳ, and if that was lost, Messenè (it was prophesied) would be buried in oblivion for ever; but if it was preserved, in that case the oracle of Lycus (the *Wolf*) the son of Pand-Iŏn, promised that the Messenians should one day return from the long exile, to which they were destined. With this view Aristomenes buried the talisman in Mount Ithome. In the mean time the Messenian people was dispersed, and went to Italy, Sicily, Naupactus, and Libya.

What tales are these? and where is this same city, Eira, to be found? In the legendary lays of Rhianus, and nowhere

[25] Rhianus ap. Pausan. iv. c. 17.
[26] Strab. xiv. p. 923. Stephan. *Argennusa.*
[27] Pers. Sat. 2. *v.* 26.
[28] See above, p. 354.

else. But Messenè or Messania signifies, in it's etymology, *Mesopotamia* [29]; and Pliny says that the country about Seleucia and Babylon was so called [30]. Stephen of Byzantium mentions a place called Messenè [31] surrounded by the Tigris where it DIVIDES, that is, where the canal was made which joined it to Euphrates, and so turned Babylonia into an island. Trajanus, says [32] Eutropius, Babylonem et *Messenios* vicit et tenuit. It was a custom among the Alexandrian critics to deliver the fruits of their research in a form quite ænigmatical, such as are the remains of Lycophron and Simmias; and the lost works of Callimachus and Euphorion were of the same stamp. I know not if it were from mere pedantry, and the decline of good taste, or whether it had some prudential motives. But I strongly suspect, that the sophist Euhemerus alluded to this country when he called himself *The Messenian*, for the eastern Messenia was certainly the Panchæa of Triphylian Jove, concerning which he treats. By using these disguises he obtained unjustly the reputation of a liar, in a matter which rather involved a question of *meaning*, than of moral veracity. Tegea in Arcadia is said to have been his native country.

IV. The attack upon the Theba Heptapylos by the Epigons was ten years after the first by the Seven, μετα ἐτη δεκα; and as neither were wars of any duration, the former being, as described, an assault and escalade, and the latter an evacuation without resistance, we have *ten years* for the whole operations against Theba [33]. It is true, that these dates are of little or no authority; but they show the hankering after a decennial attack upon some ancient city.

V. The Romans pretend to have taken in ten years a

[29] Asinius Quadratus ap. Steph. Byz. in vocabulo.
[30] Hist. Nat. vi. c. 31.
[31] In voc. *Apamea.*
[32] Eutrop. viii. c. 3.
[33] Apollod. Bibl. 3. c. 7. s. 2.

powerful town, called Veii by them, and Boioi by Diodorus, decem æstates hiemesque *continuas* circumsessam [34]. Their leader, FATALIS dux ad excidium illius urbis, was Furius Camillus. His name is a Tuscan title of Mercury the Messenger God, used also in Samothrace, Cadmilus or Casmilus, and in ancient India, (as it is said) Cadmala. It was not confined to the Male Fury, but belonged also to Medea, the Perseïd Hecate or Fury of Colchis, whom Ennius or Pacuvius thus addresses,

Cœlitum Camilla expectata adveni.

Furius Camillus is warned by the Delphian oracle that Veii was doomed to fall, when the Alban lake was spread over the country, neither remaining in it's bed, nor flowing into the sea; emissam per agros rigabis, dissipatamque rivis extingues [35]. Having thus fulfilled the oracle, he took the place at last by a cuniculus in arcem hostium actus [36]. Cuniculo et subterraneis dolis peractum urbis excidium [37], and so the city operibus non vi expugnata est [38].

Veientium quanta res fuerit, indicat *Decennis* [39] *Obsidio*. . . . . Ea denique visa est prædæ magnitudo, cujus decimæ Apollini Pythio mitterentur. But if any one would ask for the site and for the ruins of this vast city, or would even ask what was known and thought respecting them so long ago as Hadrian's reign, let him take his answer from the same historian. Hoc tunc Veii fuere: nunc fuisse quis meminit? Quæ reliquiæ? Quod vestigium? Laborat annalium fides ut Veios fuisse credamus.

Veii had her Palladium, or Statue of Juno [40], who declared vivâ voce her readiness to depart. The Romans were bound

34 Liv. 5. c. 22.
35 Liv. ibid. c. 16.
36 Florus. c. 12.
37 Liv. c. 19.
38 Ibid. c. 22.
39 Florus. ibid.
40 Liv. c. 22.

(as were the Danaans, confederate against Troy) by an oath, ut nisi captâ urbe [41] non remearent.

VI. There were three Wars in Greece called Holy. The third was carried on between the Phocians and Locrians, on one hand, and the Bœotians and Macedonians on the other; and its events are pretty well known.

The second hardly merits the name which was given to it, being a brief discussion [42] which occurred between the Delphians and the other Phocians, in that early part of the Peloponnesian war, which preceded the thirty years' truce, concerning the custody of the Temple.

The first requires our notice; the Cirrhæans or Cyrrhæans and Acragallidæ appropriated to themselves the Cyrrhæan plain, and the treasures in the temple, and set the Amphictyons at defiance; whereupon a general league was formed against them, under the sanction of an oracle. The army of the league waged war against Cyrrha for *ten years*, commanded, as some say, by Eurylochus, Lord of Thessaly; and, as others, by Cleisthenes, king of Sicyon, assisted by Solon, the lawgiver of Athens. Cyrrha [43] was at last taken by artifice, by impregnating the aqueduct with hellebore from the neighbouring town of Anticyra, which gave the garrison a dysentery. The invention of that vile stratagem is ascribed to each of the three above cited names. This is a fable of the same class as the others; and I deny that any such thing occurred in Solon's age, or (in Greece) in any other. But Solon [44] was a person assuming a title of sanctity (primævally ancient and belonging to Jove and Apollo), in order to effect a change in those oracles, Θεσμοι, of the Dragon, by which the Pelasgi were still governed; and with the titles, the legends too, of the old time, were attached to his history, which

[41] Florus. ibid.

[42] See Thucyd. 1. c. 112.

[43] See Æschines de Coronâ. p. 194. Lips. 1813. Strabo. ix. p. 607. Polyæn. vi. c. 13. Frontin. 3. c. 7. Pausan. x. c. 37. ss. 4 and 5.

[44] See above p. 296. and Nonnus cit. ibid.

in reality could boast of no warfare, unless it were the pettiest imaginable. It is just possible, some opposition, offered by the Thracidæ of Delphi to his innovations, may have been compared to the great decennial Bacchic war, in the time of which, as we collect from Nonnus, his archetype, the first lawgiver Solon, flourished. That version of the story, which sets up Eurylochus, is an Achilleid, that of Cleisthenes of Sicyon, and his cunning nefarious counsellor Solon, is an Agamemnoniad; and Eurylochus, whom the poet Euphorion called the second Achilles,

(Ὅπλοτερϐ Ἀχιλῆος ἀκϐομεν Ἐυρυλοχοιο,)

is none other that the first. The holy war was pretended to be for *the Sacred Plain*; and so (in some sense) was the war of the *Regifugium*; for Tarquin had taken to himself the Plain of Mars, which was given back again to the God, and re-consecrated by his successor Valerius Poplicola. But the strongest criterion of this history is in what [45] Athenæus relates, that the confederacy against Cyrrha was formed to recover Megisto, daughter of Pelagon the Phocian, whom the Cyrrhæans had ravished: nay, so inveterately were the minds of the Greeks bent upon this story, they even feigned that the third or Locrian war (that of Amphissa in king Philip's time) was to recover Theano, whom the Phocians had ravished! Both of those wars, says Athenæus, were *Decennial*. The capture *by stratagem*, at last, agrees with the other legends; and it will be seen in the sequel that the fraud was concerted with the very woman, whose rape was the cause of war, and with her party; and *the very name of Theano* is conspicuous in that story. The woman I speak of was a great venefica, and probably intoxicated or set to sleep those Acra-Gallidæ (or guardians of the Tower), who were not in her plot. Tarpeia (in the Romish legend) took occasion to betray the Tower [46] when the guards were drunk. This is the story of

[45] Duris cit. Athen. xiii. c. 1. s. 10. Callisth. cit. ibid.

[46] Propert. iv. 4. 78.

the hellebore. But the reason of that poisonous drug being introduced into the Delphian mythology, is, that it was the famous produce of Anticyra in that country.

Cirrha, Cyrrha, and Cyra are all one word: the tripods of Delphi, before Apollo's time, appertained to *Themis;* but the capital of the Queen of the Amazons was *Themis-Cyra.* It was therefore an obvious fiction that Cyrrha, if taken by means of drugs at all, was taken by those of Anti-Cyrrha. And indeed I believe that place's name had reference to its pharmacopœia. Its hellebore was said to cure madness; but the ancients did not accurately distinguish the raving of the votaries of the Great Mother and the Moon in their orgies, and the convulsions of sibyls and dæmoniacs, from ordinary disease. The truth was, that if the exstasies of the Pythonissa at Delphi became so strong and lasting as to threaten life or reason, this powerful medicine of Anti-Cyra was used as a sedative. Perhaps a small portion of it was necessary upon all such occasions, and might now be useful, for aught I know, in hysterical and epileptic affections. It was discovered by one Anticyreus [47] as a cure for the madness of the god Hercules.

VII. It only remains to us, to allude (more directly) to a city whose name immortal verse has spread over the whole earth, a city built by Gods, and besieged by Gods and Heroes, and whose destiny it was, foretold by the prophets, to resist, for nine entire years, the nations confederated against her;

Τῳ δεκατῳ δε πολιν ἁιρησομεν ἐυρυαγυιαν.

Her fortifications were a wonder; they were not ascribed to human workmanship; and they were such as art and stratagem, not without treachery, could alone subdue,

Non ANNI domuere *decem,* non mille carinæ.

But where (as, in the like matter, Florus hath said) are the reliques? where the vestiges? Laborat, graviter laborat annalium fides.

47 Ptol. Heph. ap. Phot. Bibl. *L.* 2. p. 147. a.

VIII. So have I endeavoured to show, from sundry instances, that a variety of tribes and countries retained the memory of a decennial siege, although quite incapable of carrying on any such work themselves. And, that the memorials, which they retained thereof, are too similar in divers particulars, to be entitled to any belief, separately, and as local histories, even if they had been capable.

ILION.

I. It was said by the late accomplished Dr. Clarke, that "whatever opinion a man may form in his closet on the side "of old Jacob (Mr. Bryant) will be annihilated by the evi- "dence [1] the country offers." So perfectly does the country correspond with the description of it, and so accurately has Homer depicted the theatre of action, that there remains no fault to find with him. Presently he goes on, in the following unmeasured language, "the nonsense of Bryantism be- "comes so ridiculous, that his warmest partisans would be "ashamed to acknowledge, that they had ever assented for an "instant to such contemptible [2] blasphemy on the most sacred "records of history." It doth really seem to me, as if this learned man had not been at the pains to inform himself of the subject of the dispute, which he proposes to settle. Doth any man doubt, that the language of the Homeric poems describes the islands and districts of that country since called Hellas, and the shores of the lesser Phrygia? Or did any man ever doubt that? Undoubtedly it does so, and it is not to be wondered at, that so admirable an author, residing in the neighbourhood of those parts, should have been well acquainted with the theatre of his drama, and have described the same with no little accuracy. It is an ill sign when such wholly

[1] Remains of Dr. E. Clarke. p. 457.
[2] Ibid.

irrelevant topics are relied upon. The quæstion is, whether the real events upon which Homer's Iliad is founded, were really transacted in the countries and by the nations whom he undoubtedly describes, or whether they happened in some very different place, but under circumstances which he has adapted to Greece and to the nearest Asiatic state; whether the *Decennial War*, upon which I have written a short chapter, was waged in Troas really, and was copied from thence by the Thessalians, Messenians, Thebans, Locrians, Phocians, and Thuscans, or whether it took place in some other country, from whence it's memory was transplanted by bardic ingenuity to the Hellespont, as well as to those other countries.

That the ten years' war of Homer had no reference at all to the shores of Troas, were as false a tenet, as it would be to maintain, that it primarily and truly referred either to that country or to Ægypt. Each of the nations adapted perhaps to their own local squabbles and petty achievements, but more certainly to the geography of the countries in which they settled respectively, the awful remembrances of *the Old Time*. The first symbols, or those of the holy places in Armenia, (which were established in the Primary Kingdom,) were again, in their turn, represented by secondary symbols, and they each had their own High-Place, their own sacred rivers, and their own borrowed and self-appropriated legends of the Heroes and the incarnate Gods or Antithei;

et parvam Trojam simulataque magnis
Pergama, et arentem Xanthi cognomine rivum.

It has been unjustly said, that the authorities against the reality of the war in Phrygia or Æolis are all of a recent date. Greece had few posthomerics of earlier date than Stesichorus, and none of such grave authority. The subject, upon which his greatest work was composed, was Homer's subject, the War of Ilion, which

Ὅμηρος ἢδε Στησιχορος ἀεισε λαοις,

and that consummate judge, Quinctilian, pronounces him to have been the most powerful competitour of Homer's genius. Stesichorus, after expending all his talents upon the adornment of the tale of Troy, recanted it all in the latter days of his life in the poëm called *Palinodia*. It is idly fabled that Helen struck him blind for speaking thus lightly of her, and that he therefore recanted, and averred that the whole was a fable, and so regained his sight. Setting aside this absurd story (which is unfounded[3], for he never was blind), it remains as a fact, that he did, either from better information, or from a moral scruple as to the lawfulness of so much fiction, or for some other motive, publish a total denial of the truth of that Greek and Phrygian history; and thus he began,

> Οὐδ' ἐς' ἐτυμος ὁ λογος ὁυτος· οὐδ' ἐβας ἐν[4]
> Ναυσιν ἐϋσσελμοις, οὐδ' ἱκεο Περγαμα Τροιας.

That the remains of that city should have been invisible to the scrutiny of the oldest of those who sought for its foundations, is incredible. And the existence of a mighty monarchy in Greece, and an organized system, ages before history presents us with the dawn of civilization in that country, is a thing utterly fabulous. No means are apparent, which could have thrown back, into confusion and barbarism, a country so far advanced, as to give birth to the league of so many nations, to a ten years' siege by more than one hundred thousand men, and above all to the artful and cultivated writings of Homer. Barbarous they were by all their own accounts before this war; barbarous beyond a doubt for ages after. What then shall we make of this gleam of glory, dividing, as it were, the upper from the lower darkness? Civility, wealth, power, and art, the slow-growing children of Time, all adult in one hour; dead and buried in the next; and in the next again, oh won-

3 Ptol. Heph. *L.* 4. ap. Phot. Bibl. p. 149. edit. 1824.
4 Stesich. cit. a Platon. in Phædro. vol. x. p. 313. Bipont.

derful! their very sepulchres demolished, and not the ruin of a ruin to mark to posterity that they had ever been.

> Circuit exustæ *nomen* memorabile Trojæ [5]
> Magnaque Phœbei quærit vestigia muri.
> Jam sylvæ steriles et putres robore trunci
> Assaraci pressere domos, et templa Deorum
> Jam lassâ radice tenent, ac tota teguntur
> Pergama dumetis ; *etiam periere ruinæ.*

Homer's writings cannot be excepted, for they are a part of the question. He had certainly learned the nicest perfection of language and prosody, and the laws of the epopœia, in some schools of far advanced civilization and of a severe and delicate refinement. He had witnessed some nobler and more instructive scenes, than the rustic warfare of little Greek townships, but the TRUE SITE thereof, and the TRUE ACTORS therein, make the theorem of our inquiry.

II. It is a great difficulty to understand, how the siege of any particular town, be it where it would, could fill so large a space in history, could interest mankind so extensively, and could even connect its history at every point with that of the Gods and Goddesses of heathendom.

> Quæ tellus nostri non plena laboris?

asks the Trojan, with the coolness of a man uttering a known and undeniable fact. I rejoin, "When communications by "sea and land were so rare and difficult, as in your time they "were, how should any land but your own, or your near "neighbour's, know or care any thing about you?" Ilion was built upon Ἀτης [6] Λοφος, *the Hill of the Divine Wrath*, and round about the altar of the Panomphæan or Omnilinguar Jove. Ilion was, strange to say, the scene not of a Siege only, but of a DISPERSION, including both the people of the city and the besieging confederacy. The latter indeed tri-

[5] Lucan. ix. 964.
[6] Apollod. 3. c. 12. s. 3.

umphed over their opponents, but Providence had it's judgments in store even for them, Θεος δ' εκεδασσεν Αχαιους. And the inhabitants of the city Ilion are said [7], Exsilia errantes totum quæsisse per orbem, which words are exactly equivalent to these, "the Lord scattered them abroad from thence upon "the face of all the earth." The dispersion of these people from Asia was nearly coextensive with the then known world; it was (as I have observed in various ancient writers) to Epirus, Thesprotia, Macedonia, Cyprus, Crete, Venice, Rome, Daunia, Calabria, Sicily, Lisbon, the Asturias, Scotland, Holland, Auvergne, Sardinia, Cilicia, Pamphylia, Arabia, and Libya. Did you but mention Troy to a people, they would cry out, "Oh! that is where we come from!" So Lucan [8] says of a Gallic people,

> Arvernique ausi Latio se fingere fratres
> Sanguine ab Iliaco populi.

The history of the Teutonic and Celtic nations has, in an equally remarkable manner, been mixed up with the famous departure of tribes and their chieftains from Troy. Ancient manuscripts in the Welsh tongue recorded a tradition that Britannia was peopled by Brutus a fugitive from Troy; and we have seen that the labyrinthus of the Welsh is called the *City Troy*. Paris son of Priam and Sicamber son of Hector are spoken of as the founders of Lutetia Parisiorum. Nor do the Francs, who conquered Gaul, claim for themselves a different origin; "Francus de Trojâ veniens [9] Trojam juxta "Rhenum condidit et terram Franciam cognominavit." Brabant was originally peopled by Francion [10] son of Hector. Bavon, nephew of Laomedon [11], having learned before-hand the issue of the Trojan war, by means of astrology, magic lots, and oracles, emigrated into Haynault, settled in that duchy,

7 Sil. Ital. 3. *v.* 568.
8 Phars. 1. *v.* 427.
9 Honorius de Imag. Mundi tit. de Europâ. pages not numbered.
10 Rosier Historial. fol. vvv. b.
11 Chron. de Haynnau. fol. iv. & vi. Rosier Historial. fol. viv.

and founded Bavais. The first Odin who came into Sweden [12], accompanied by his companions called the *Diarii*, was descended from Saturn through the kings of Troy. He established, in the city of Sigtune, a form of government *imitated from that of Troy* [13], and vested in the hands of twelve princes, who were to act as conservatours of the laws, and to give judgment according to the custom of the Turks. I have already intimated my belief (which this confirms) of *Turk* and *Teucrian* being one name; and it also appears that the twelve lunar knights of the round table, by whom I have shown that Nimrod was supposed to be attended, are of Trojan origin. Asgard *(the abode of the Asi)* is called Troy in the [14] Edda. "At the same time," saith [15] Olaus Magnus, "as the "war between the Phrygians and the Danaans, there were "like wars between the Scandinavian nations and the Danes, "for the rape of Gro the daughter of Sigtune; at which "coincidence," he saith, "in magnam admirationem rapior." Sigtune was slain by Gram by means of a golden knob upon his club, an oracle having said nisi *auro* [16] Sictrugum superari non posse. This seems to be a metaphor implying treachery or betrayal. Snorro [17], in the preface to his Edda, declares that the God Thor was the founder of Troy. Why not of Memphis, Rome, or Carthage? It is always Troy. At Segesta in Sicily the fall of Troy [18] was commemorated by a solemn (I suppose annual) mourning, the people going forth in black raiment, with dishevelled hair, and the usual lamentations of an ancient funeral. All this is passing strange. If we must believe that Troy was a town upon the Hellespont, and was besieged for ten years by a jealous Greek prince, and his friends, in order to get back a strumpet not worth his pains

[12] Chronic. Sueo-Gothic. cit. Sheringham Discept. de Angl. Gent. p. 250. 253.

[13] Edda, antiquissimum monumentum, cit. ib. p. 235. 237.

[14] Fab. vii. cit. ib. p. 270.

[15] De Gent. Sept. *L.* 1. c. 30.

[16] Sax. Gram. Hist. Dan. *L.* 1. p. 6, 7.

[17] Cit. Pinkerton on the Goths. p. 182.

[18] Lycophron. Cass. *v.* 970. etc.

—why, let that be even so. But still, did every body come from thence? Was a fortress of the maritime Phrygia the hive from which we all swarmed, the centre from which we all radiated? The Seirens sang of Troy, and their song was a fatal allurement, seducing even unto death. Dido's pictures told of Troy. Troy was every thing to every body. Certainly there must be somewhat more than the mere celebrity which Troy obtained, from being the subject of a beautiful poem, to make all nations busy themselves about her, and refer to her the origin of their blood, their laws, and false religions.

We learn from Homer himself that Æneas, his children, his grandchildren, and their offspring again, reigned successively in Ilion, after it's capture by the Danaans. It is extraordinary that the Greeks should have been completely ignorant of the history of their great rival under her Æneian dynasty, had that dynasty really reigned upon the Hellespont.

III. But if all these things are disallowed to the scene wherein the great mystic, Homer, hath given them their local habitation, why shall we adjudge them to Ægypt, as Mr. Bryant would do? He says that there was a Troy in Ægypt, and none in Phrygia. But then, it may be rejoined, there was an Ilion in Phrygia, and none in Ægypt. There is name for name. And there was also a Troy in Epirus, another in Latium, and another near Venice. By this sort of reasoning, therefore, we are at full liberty to place the scene of action, if we will, in Chaonia, Italy, or Cisalpine Gaul, for Ægypt cannot produce a single witness, however beggarly, to say that the *Ten years' War* belonged to her country. Her records and archives were, from the system of her hierarchy, peculiarly ample and vain-glorious, and she did indeed pretend that the mysterious Helena had resided for a time within her limits, but she never pretended that her cities had been the scene of heroic warfare. This alone is nearly fatal to a theory, which is thus left to support itself, on the ground of all memory and tradition of the great war having been lost in

Ægypt, where it took place, and preserved only in some foreign countries; notwithstanding, that Ægypt had a memory capable of recollecting a great deal more than ever happened, when the object was to magnify and adorn her own annals. This most improbable hypothesis got its chief colour from the circumstance of Æthiopia being near Ægypt, because Troy was connected with Æthiopia. The land of Sheba or Meroe in later times almost engrossed the title Aeti-Opia, the remainder of the Cushim having come to be called by other names, such as are Scythæ or Cuthim, Barbars or Berbers, and Pelasgi or Tyrseni. But this argument, however colourable, is wholly false. Memnon came from the Oriental Cush, which is the kingdom of Assur; as Virgil, who took it from that most ancient cyclical poet Arctinus, testifies,

Eoas que acies, et nigri Memnonis arma,

and Lucan more specifically informs us that Memnon reigned in Iran, the kingdom of the Achæmenidæ,

Memnoniis deducens agmina regnis
Cyrus.

The Phrygian Iliad (from which, as we shall presently show, Joseph Iscanus formed his poem) called the followers of Memnon *Persians*,

Fit fuga Persarum fuso duce,

and Lucius [19] Ampelius records that the walls of Babylon were built by *Memnon*. Several authours [20] say the like of Egbatana. The Persian kingdom was indeed as full of Memnonian reminiscences as Ægypt, or more so. The capital of the Kings at Susa was the Memnonium, and the high road from Lydia

[19] Memor. c. 8.
[20] See p. 247.

to Susiana was the Memnonian way. Ægypt having remained unbroken at the time of the great dispersion, and having, before or soon after that event, erected such works of splendour as might rival those of Mesopotamia, affected to dispute the honours of antiquity even with the Scythians themselves, but without (as Justin saith) [21] being able to convince other people of the justice of their pretensions. This scheme of national vanity stedfastly pursued by their priests has caused, that less of true primitive history can be gleaned from Ægyptian legends than from the traditional memorials of the rudest tribes. They had also another object in view, they wished to make other nations, and also their own people, forget that they were revolted Asian subjects, and had belonged to the Nimrodian and Semiramian kingdoms; concerning which Nebuchadnezzar and Cambyses did a little jog their memories. They had even the assurance to tell Diodorus [22] that Babylon was originally founded by a colony of Ægyptians under Belus, who imitated the laws and customs of Ægypt, and this Mr. Bellamy, the regenerator of Scripture, receives with the tamest acquiescence.

Having shown that there is no ground for removing Ilion into Ægypt, I will also correct the same critic in another place. He says, "a wrong notion has sometimes obtained "that the name *Troy* in Homer never relates to a city, but "to the region called in later times Troas." This I firmly uphold. *Ilios,* a noun feminine, is invariably used for the City in Homer, but *Troy* only for the kingdom in which it was situated. The Greek chiefs in their camp frequently speak of themselves as being "*in Troy.*" Achilles boasts of having destroyed twenty-three cities [23] "in Troy." It is true, that Τροιη ἐυπυργος, ἐυτειχεος, ὑψιπυλος do occur; but the answer is that Τροιη is essentially an adjective, and that in all those places the word πολις is implied, as in one place at least

[21] Justin. *L.* 2. c. 1.
[22] Diod. Sic. 1. c. 28. Bellamy Hist. of All Rel. p. 38.
[23] Iliad. ix. 328.

it is expressed, πολιν Τροϊην ἐυτειχεον. Lest any one should still doubt, I can bring a line where it's adjective character is yet plainer,

Πολλα μεν ἐκ Τ ρ ο ϊ η ς ἀνεται κειμηλια καλα
Λ η ι δ ο ς,

which agrees with

Scuta virôm galeæque et *Troïa gaza* per undas.

Troia was the private or demesne kingdom (like the Isle of *France* or Duchy of *Austria*) surrounding the imperial capital, which alone remained to the lord of so many kingdoms. But this is merely a critical observation upon the text of Homer, and I shall not be at the pains of debarring myself at all times from the popular use of the word Troy.

IV. There were two genealogies of Troy. The one, Samothracian of the mysteries, and derived from the ark-borne wizard Dardanus, son of the nebulous or cloud-collecting Jove. And the other, which is the common one, from Whilus; his name (which signifies the beginning of time, *while, whilome*) is the etymology of the city's old name, *Whilios*. Whilus is Noah, Laomedon is Cham, Priamus-tithonus, god of the sun, husband of the morning, and father of the earth-born locusts, is Cush, and Memnon, son of the morning, and stratarch of the Cushim, is Nimrod. Laomedon is described as the founder of Whilios or Ilion, although he did not build it himself. The Gods were ordered to build it for him in a plain sacred to Jupiter *Panomphæus* Tonans [24], (the God of all languages, or else of the universal Language) and upon which,

Dextera Sigei, Rhœtei læva profundi,
Ara Panomphæo vetus est sacrata Tonanti.

[24] Ovid. Metam. xi. 197. Iliad. viii. 250. See above, p. 29.

Dardanus was the Samothracian name of Cham, the inventour of magic, and (as Eusebius [25] says) ὁ μυθος Θεων καταδιδαξας, τα μυστηρια. He, as we read, was deterred by an Oracle from going to the Ατης Λοφος himself [26], but he built Dardania near mount Ida, that is, mount Ararat. An old rhapsodist speaks of this in some memorable verses, which I can never read without thinking of the great migration from the mountains of Armenia to the plains of Shinar. "Jupiter [27], who "gathered the clouds together, begot Dardanus, the first "*Trojan king*. And Dardanus founded Dardania. For not "yet was holy Ilios built in the plain, a city of men divided "in their speech. But they still continued to dwell around "the foot of Ida having many sources of rivers." And these are verses of remote antiquity, although they are interpolated.

The City was called Ιλιος ιερη, and although the cause of the war, as vulgarly misunderstood, was a profane one, the city itself, or at least that part thereof, which was the dwelling-place of its aged ruler, was regarded as a vast *Temple*. The whole place was even said to be, in its inception, a Temple raised for the Palladium. And it was called the *House of the Gods*,

O patria, O Divôm domus Ilium!

The Andromache of Ennius exclaims,

O Pater, O Patria, O Priami domus,
Septum altisono cardine TEMPLUM,
Tectis cœlatis, laqueatis,
Auro, ebore instructum regificè!

The high-resounding axle is probably the sevenfold enclosure of the mimic heaven, αιθερος εικων, which fenced in the temple. As the war was a religious one, and as the temple and the contents of the temple, Helena, and the Palladium,

[25] Præp. Evang. *L.* 2. p. 40. Lutet. 1544.
[26] Tz. in Lycophr. *v.* 29.
[27] Pseud.-Homer. in Iliad. xx. 215.

were the objects of contention, it became an usual errour to confound the city with the temple, and to use Pergamus or Pergama as synonymous to Ilion. *Pyrg*, a tower, is the word *fire* with a final consonant, being probably that of the word Og or Ag, oceanic water, from which the Plain of the Tower of Babel was called the Plain of the Ocean,

'Ωκεανὲ [28] πεδίων οἰκήτορες.

Perg is perhaps only a variation of the same. It is in Homer a noun feminine, with the epithets, ἱερὴ, and ἀκρὴ, and it was the seat of Apollo

ὅθι ὁι [29] νηοσγ' ἐτετυκτο.

It was also the residence of Helena, from whence Paris descended,

κατα Περγαμὲ ἀκρης
Τευχεσι παμφαινων, ὡς' ἠλεκτωρ ἐβεβηκει
Καγχαλαων [30],

[28] Eurip. Phaeton. fragm. Class. Journ. no. 43.

[29] Iliad. 5. *v.* 446.

[30] Ibid. 6. *v.* 512. We may here observe how an image becomes vernacular from it's beauty and aptitude, and then again loses it's beauty (in our eyes) by being vernacular. This passage ought to have shown Mr. Payne Knight that the Indian or Persian fowl (gallus gallinaceus) was known to Homer; see P. Knight proleg. c. vi. s. 1; and also, that *Alector* doth not mean *the Sun* simply, but the Sun under his type of the watchful and matutine bird, as Æschylus long ago explained it, saying,

Και Ζηνὸς ὀρνιν τονδε νυν κικλησκετε. Suppl. 227.

The cock is not the last among sacred birds. The *Galli* bear it's name, and Paris (the Homeric antitype of the cock) gave his name to one of their tribes, and (ultimately) to their capital city; in which circumstance there is, perhaps, a latent secret of etymology. The strange treatise, called Xenophon de Æquivocis, assures us that the Babylonians called the grandfather of Ninus, *Gallus*, because he *was preserved in the flood and preserved others*; and that, on that account, the Scythian Sagæ, in whose country his preservation in the ship took place, call a ship *galleris*, quod undis servet, p. 16. In like manner we call a certain small vessel a *cock-boat*. Κελης in greek is a boat, and from this root the Celets or Celts appear to fetch their name, otherwise spelt, Galat, Gaul, Gael, Gall, and Wall. A small part of the Teutones had embraced the

in burnish'd arms
Resplendent, from the high Pergamean rock
Came down exulting, like a crowing cock.

And it resembled the Tower of Babel, the Capitolium of

superstition of *the Ship*, pars Suevorum et Isidi sacrificat. Unde causa et origo *peregrino* sacro parum comperi, nisi quod signum in modum *liburnæ* figuratum docet advectam religionem. Tacit. Germ. c. 9. Whence should they borrow it, but from their neighbours and, in Marius's time, their allies, the Galatæ? *Cali* is the Sanscrit name for Styx or the Destroying waters: the British worshipped a fury or Nemesis called Ceridwen, under the forms of a *boat* and of the bird *gallina*; see Davies Myth. Druids. p. 257; and our sailours even now call the puffins, *Mother Cary's chickens*. A *helm* is either a covering for a warriour's head or the steerage of *a boat*; but the former is *galea* in latin and its ornament is *crista*, the *cock's-comb*. The crest was a conical erection upon the helmet, λοφος, φαλος, τυ-φαλεια, and a phallic emblem; for which reasons, the prylis or may-pole is called the *Mast* of Cockayne, and the virile member is also called by the same name (in vulgar english) as the bird gallus gallinaceus. Also, certain ornaments, which adorned the towery tiara of Nimrod, have been introduced among us by the name of *cockades*. See above, p. 331. This bird was not, however, more sacred in the rites of the Masculine God, Alector Hyperion, than in those of the Great Mother. The wretched fanatics, who abjured their sex in the fanatical worship of Cybele, were *Galli*, not as a name of nation, but a name of sect; and, as the Great Mother Κυβελη was the great cubical or quadrangular *galley*, we need be at no loss to answer Ovid's quæstion,

Cur igitur Gallos, qui se excidere, vocamus
Cum tantum Phrygiâ Gallica distet humus?

The word gallant, which implies lewdness, is derived from the lascivious nature of Cybele's orgies; it is of the same analogy as Bacchantè, and we have probably got it from the Italian. Video, said Varro, Gallorum frequentiam in templo...Deam *gallantes* vario retinebant studio; and again.

Nam quæ venustas hic adest gallantibus.
Fragm. p. 273, 4. Bipont. Nonius in vocabulo.

If we inquire why the Cock was so venerated a symbol, the answer is, because he rises with the Sun, and doth, that which the Sun may fail to do, wakes up the sleepers. He is therefore the symbol of resurrection and life. In the song of Vala, supposed to be the most ancient relique of the Scandinavian bards, that is emphatically signified;

Hark, his crest with gold adorning
Chanticleer on Odin calls!
Hark, another bird of morning
Claps his wings in Hela's halls!
In Herbert's Helga. p. 222. 2d edit.

Rome, and the Circus, in having [31] three shrines upon it's summit.

It is usual to judge somewhat unfairly of testimonies furnished by writers, who lived in the ages intermediate between the fall of the western empire and the invention of printing. Those authours had access to an immense store of old Greek and Latin authours now entirely lost. It is evident from the reason of the thing, that the mass of ancient books were lost from people leaving off to transcribe them, and that a certain number were kept in use and copies of them occasionally made. But those that were transcribed at all were preserved entire, as we may learn from Photius's catalogue of his own library. We may therefore safely infer, from our possessing mutilated copies of Polybius, Apollodorus, Diodorus, Dionysius, Dion Cassius, Appian, Cicero, Livy, Tacitus, Valerius Flaccus, Petronius Arbiter, etc. that entire copies of them all existed at different times of the Ages called *Middle*. And the mass of ancient literature comprehended under this head is very great. But we know likewise, that between the 9th and 15th centuries many important works existed, of which no portion (I speak not of quotations or excerpta) is now extant, such as were those of Theopompus, and of Ctesias, the Bithyniaca of Arrian, and the Historiæ of Sallust; and a multitude of less illustrious productions. And, concerning Troy especially, these works were extant between the centuries above mentioned, the Troica ascribed to Cephalon Gergithius, those ascribed to Sisyphus Cous, the Greek Ephemerides of Dictys Cretensis, and those of Dares Phrygius from which our

The parting words of Socrates were, ὦ Κριτων, τῳ Ἀσκληπιῳ ὀφειλομεν ἀλεκτρυονα· ἀλλα ἀποδοτε, και μη ἀμελησητε. Retiring to rest, he invoked the bird of resurrection, and the heathen appellation for that Divine Power, which raises the dead, and was doomed to die. See vol. 3. p. 288. 298, 9.

I suppose Nestor is called by Propertius a *Gallic* soldier because the confederacy against Ilion was made in the name of the holy ship or galley;

> Si tam longævæ minuisset fata senectæ
> *Gallicus* Iliacis *miles* in aggeribus,
> Non ille Antilochi vidisset corpus humati.

[31] See above, p. 232. 243, 4.

meagre latin epitome is made. I make these remarks, lest I should be thought to overrate the value (really not inconsiderable) of such authours as Martin of Poland and Gobelinus Persona. Their accounts of Troy city nearly correspond. Its length was equal to it's breadth (in other words, it was *square*), and it was three days' journey in either direction [32], nor was there ever such a city in the world either before or since. It's walls were 200 cubits in height, adorned with various-coloured marbles. There was wall erected within wall, and the whole was defended by deep fosses. King Priam commanded whole nations of the surrounding country to settle in Troy. Many remarkable inventions were first hatched within Troy walls, the games of chess, dice, and backgammon, tragedy, comedy, and the *Circensian*, Ceronensian, and many other games. At the highest point of the square enclosure Priam constructed pro [33] suo habitationis hospitio famosum habitaculum, quod Ilion seu Ilium (he should say, Pergamum seu Pergama) nominavit.

Ilion was composed of "the hebdomad with eight ways of "the beautifully dancing Aurora," and it was fortified with seven [34] enclosures of walls, the one within the other, and the citadel stood in the centre. Aiaia of the Scythians was the station of Aurora,

ὅθι τ' Ἠοὺς Ἠριγενείης
Οἰκία καὶ χοροὶ εἰσι,

and it was "crowned with seven circles round about," in the middle of which the gardens of witchcraft were planted. Euripides gives some little explanation of this idea concerning Aurora, saying that the most eastern boundary and sacred *Therapna* of the rising Sun was at Troy,

Περγαμον ἱερὰν
Ἰδαια τ' Ἰδαια κισσοφορα ναπη,
. . . . . .

[32] Martin. Polon. *L.* 1. p. 27, 8, 9. Antwerp. 1574.
[33] Gobelin, Person. Cosmodr. ætas 3. p. 49.
[34] Above, p. 241.

Τερμονα πρωτοβολων 'Αελιω [35],
Ταν καταλαμπομεναν
Ζαθεαν Θεραπναν.

There was a strange notion concerning Mount Ida in Troas, (the *Gargarum* of the Congregation) that "the sun [36] was "visible there before sunrise, not however in his orbicular "form, but with a multitude of scattered flames, which "seemed to embrace the whole horizon, and presently after-"wards were conglomerated into one mass, extending for a "distance of three *plethra*; and lastly, when it was daybreak, "the sun assumed his usual apparent magnitude." The Rosy-crucian and Mystic, Henry More, who is not the worst of our poets, must assuredly have obtained in secret places some authentic intelligence concerning the Ida of Jupiter Panomphæus, before he wrote the episode in his Psychozoia [37];

On Ida hill there stands a castle strong,
They, that it built, call it Pantheothen.
Hither resort a rascal rabble throng
Of miscreant wights. But if that wiser men
May name that fort, Pandæmoniathen
They would it clepe. It is the strong'st delusion
That ever *Dæmon* wrought, the safest pen
That e'er held silly sheep for their confusion,
Ill life, and want of love. Hence springs each false conclusion.
That rabble rout that in this castle won,
Is ireful ignorance, unseemly zeal, etc.

. . . . . .

These and such like be that rude regiment
That from the glittering sword of Michael fly;
They fly his outstretch'd arm. Else were they shent

35 Eurip. Troad. 1068.

36 Diod. Sic. xvii. c. 7. Pomp. Mela, *L.* 1. c. 18.

37 Canto 3. st. 12. 13. 16. 17. *Dæmon* is used as a proper name, homonymous with *Satan*.

If they unto this castle did not hie,
Strongly within it's walls to fortify
Themselves. Great *Dæmon* hath no stronger hold
Than this high Tower. When the *Good Majesty*
Shines forth in love and light, a vapour cold
And a black hellish smoke from hence doth all infold;
And all that love, and light, and offered might,
Is thus choked up in that foul Stygian steam.
If hell's dark jaws should open in despight
And breathe it's inmost breath, which foul'st I deem,
Yet this more deadly foul I do esteem
And more contagious, which this *charmed Tower*
Ever spues forth.

From whence soever he took his allegory, he says no more than is just and true concerning the Hill of Atè. But if we seek to learn the real site of that fable, apparently so little applicable to the Hellespontine Troy, Euripides will assist us in that also. The country in quæstion was the [38] eastern Æthiopia, otherwise named *Aurora*, in which Merops *the* [39] *Titan* reigned, and in which the aspiring Phaethon (son to Clymena the consort of Merops, as some thought by himself, and according to others by the god Apollo) drove the chariot of the Sun and "fell from heaven;"

for Clymena
Wedded with Merops, monarch of this land,
On which Sol's indefatigable steeds
First rising shed the golden beams of light,
And which the swarthy folk, who dwell around,
Call *Eos* bright, the stables of the sun.

Nonnus [40] gives to some city, or other, the appellation of πολις Ἠους, and inquires whether or not it was the most ancient city in the world. In the allegory called the Odyssey,

[38] Strabo de Æthiopiâ. *L.* 1. p. 49. Eurip. Phaeth. cit. ibid.
[39] Eurip. Helen. *v.* 388.
[40] Dion. xli. 354.

Eumæus, the godlike swineherd, is son to the king of *the Syrian island*, a paradise where there are the *turnings of the Sun*, ὅθι τροπαὶ Ἠελιοιο [41],

> Not over great, but rich in sheep, and kine,
> And yellow harvests, and the gift of wine:
> Nor hunger there intruding, nor fell pest,
> With fear and sorrow mar the people's rest.
> But soon as years have bowed the old man's head
> A God's unjoyful arrows strike him dead.

And here also there were two cities, utterly discrepant in every respect,

δίχα δε σφισι παντα δεδασται.

The *Meropis* [42] of Theopompus was a country of which Silenus revealed the mysteries to Midas. It contained two rivers and two cities, the one of which was a place of voluptuous luxury and peace, called Eusebes, and the other was a city of violent warriors, and called Machimos. I have no doubt that his Meropis is Homer's isle of Syria, and the Eos of the titan Merops, and that both Meropis and Syria are meant to indicate Mesopotamia and it's two cities, Babylon of Semiramis, and Niniveh of Nimrod. The Scholiast explains the "turnings of the Sun" to mean the *cavern* of the Sun. It seems to follow that Homer does not speak of the tropics or turnings of the year, that is of the extremities of the ecliptic, but of the turnings of the day, which separate day from night. That is what was meant in Euripides by the sun's ἱπποστασις in Oriental Cush, and by Mimnermus [43], describing the sun's voyage,

Γαιαν ἐς Αἰθιοπων, ἱνα οἱ θοον ἁρμα και ἱπποι
Ἑστασ', ὄφρ' Ἠως ἠριγενεια μολῃ.

[41] Od. xv. 403.
[42] Theopomp. cit. Ælian Var. Hist. *L.* 3. c. 18.
[43] Apud Athen. xi. c. 5. s. 39.

If we suppose the sun to revolve around the sphærical earth, he can never turn his horses, but must keep their heads straight in one and the same gyrus, but, on the other hand, if the earth be a plain bounded on all sides by the Ocean, the Sun, having traversed it, must *return*. Such may have been the opinion of Homer. The ancient fabulists seem to have placed their paradise, or Fortunate Isle, almost indifferently in the East and in the West; which indifferency would arise naturally out of the opinion of the earth being sphærical. For if two birds started from the same place, the one to fly to the extreme East, and the other to the extreme West, they must both return to that place; so that one and the same point is both Eos and Hesperia, the garden of Aurora and that of the Hesperides, there the horses of the Sun are stabled at night, and from thence they start refreshed at the dawn of day. The authour called Pherecydes seems to have been acquainted with Homer's allegory, and to have styled *himself* a native of the island *Syros* or *Syria* in the Archipelago, *meaning* Babylon; Συριαν, ... ἐξ ἧς Φερεκυδης ὁ Βαβυλωνιος, are the words of Eustathius in his commentary upon the Odyssey.

Merops, the Titan abovementioned, was the husband of Clymena, who being comprest by Apollo brought forth Phaëthon, whose history argues him to have been a bold but unfortunate usurper. His people were the Æthiopes or Cushim, and their seat of government was near to the palace of the Sun;

> Æthiopasque suos, positosque sub ignibus Indos[44]
> Sidereis, transit, patriosque adit impiger ortus.
> Regia Solis erat sublimibus alta columnis,
> Clara micante auro, flammasque imitante *pyropo*,
> Cujus ebur nitidum fastigia summa tenebat.

In this palace Vulcan had delineated the Heavens, the Earth, and the Sea, and it was indeed the τυπος χθονος, αἰθερος εἰκων.

[44] Ovid. Met. *L.* 1. fin. *L.* 2. init.

The Arabs remembering the tradition of this palace, whereof, as they said, the materials were rubies, ascribed, according to their fashion, it's construction to [45] Adam, and called it Beyt ul Mammour, the House of Frequentation, or rather the house of Mamor or Mamurius, who is Vulcan. The Hanging Gardens of Adonis were, as we have signified, the Temple of Babel; but that huntsman king, and god [46], was entitled Ἀως, *the Morning*, and Ἀωος, *the Son of the Morning*, and his mother was Aoa or Aurora; whereby he is made absolutely one with Memnon, and a type of Nebuchadnezzar, and at least it is proved the mythological *city of the Morning* is that same city in which the *hanging gardens* were situated. Memnon who fell in the defence of Troy was (mythically speaking) son of the cœlestial Aurora, but he was really *the son of Semiramis*, as we may collect from Lucius Ampelius [47], who says, "murus intus, medio Babyloniæ, quem *Memnon* "ædificavit lapide cocto, id est, calce et sulfure, ferro inter- "mixtus ut sunt juncturæ. Latitudo ejus cubitis 30; altus "cubitis 130; cingitur millia passuum 30. Hunc cæpit "*Semiramis*, perfecit *filius*." And Semiramis [48], be it remember'd, ἐτραφη ὑπο Σιμοεντος, ὑπηρετου τϐ βασιλεως Νινϐ.

When the sun was first created, and the evening and the morning were the fourth day, that luminary must have been in the first instance vertical to some part of the earth, and he must have commenced his course from some point of the ecliptic, or perhaps of the æquinoctium. Because, although a circle has no beginning or end *of it's figure*, rotation must never the less have a beginning *of it's motion*. So when the Sun became reapparent, and began again to "rule the day," after the darkness of the *catoulas*, he must have been first

[45] Price, Hist. Arab. p. 7. see vol. 3. p. 281.
[46] Etym. Magn. in Ἀως.
[47] Liber Memor. c. viii.
[48] Phlegon de Mulieribus, in Bibliothek der alten Litteratur und Kunst, tom. 3. p. 9.

visible in some given point of the heavens. Upon these principles a particular country may be asserted, not mystically or metaphorically, but as a matter of fact, to be the place *of the Morning or Sun-Rising*. Whether this was true either of Babylon, or of the country whereof the Babylonian establishment was symbolical, I cannot say; but the latter supposition is not improbable. And there is a second circumstance (perhaps arising out of the former) which may have perpetuated the idea of a positive *East*, I mean, the fixing of a given place in Asia for a longitudinal point, from which all the places in Europe and Africa were more or less West, or West either by North or by South. It appears that Babylon [49] was made use of for that purpose by the geographers Eratosthenes and Hipparchus.

V. The war of Troy was waged in order to reduce into the possession of the assailants a person called *Helena*.

If that mysterious person, the object of such dire contention, was really (as I suppose that she was) the Aurora Semiramis, who brought forth and nurtured the Son of the Morning, and afterwards set up the Sabian hæresy and vended herself for the spirit of Pleiades or the sevenfold cœlestial Dove, and of the Holy Ship, and for the great mother of all nature, we should expect to find her described as a goddess, or a dæmon, or some power more than human; but if a mere woman, the wife of a Greek chief, and distinguished by nothing but her lewdness and her beauty, were the cause of war, such a notion could scarce have entered into people's minds. And the same remark applies to the principal heroes engaged in the war. If they did not live in the Age of the Gods, and pass for incarnations of them, posterity would not have so regarded them; there is no reason why it should. And this reasoning, which some affect to despise, gets double force from the silence of Homer; instead of being thereby invalidated.

[49] See Strabo. *L.* 1. p. 122...127.

He was the WRITTEN source from whom the Greek tribes mainly took their information. And He (no matter why) is sparing of such compliments to the heroes and heroines, and so I believe were the Cyclics and Homeridæ. The learned researches of the Alexandrians and others, in what may be termed *the Critical Age*, brought these matters to light by investigating the religions and immemorial legends of the various tribes of mankind. These things, therefore, were NOT inventions of the Poets, but WERE traditions and original errours, bequeathed to all men from their common ancestours. Lycophron, a man profoundly imbued with this gentile learning, wrote a dark poem, containing, in the form of a prophecy, a summary of the chief matters contained in the legends of the Homeridæ, Cyclics, and other bards. It is couched in the language of a riddle, and part of it's hidden drift is to shew that the real import of the things averred respecting the ancient Gods and Heroes of different places, was different from their literal construction. What other drift it had, can only be understood by us, when we have formed some idea, of what the concluding part of the prophecy is about; and I have not as yet been able to form any.

Lycophron terms Helena *the Dove*, which is a translation of the word Pleias and of the word Semiramis; and in the same breath he calls her *the Bitch*:

> I see the Fire-brand cross the water [50]
> To seize the Dove, the Bitch of slaughter,
> Child of that Hawk, who passed the swell
> Of Ocean in the oval shell.

This imports that the lewd and bloody Helen had a spiritual symbol quite opposite to her own character. The latter is described by a symbol which Homer applies to her, cyon, the bitch, or cynopis, having the countenance, or else the form,

[50] Lycophron. v. 86.

of a bitch. I rather think that the words *boopis*, *glaucopis*, and *cynopis*, respectively mean vacciform or cowshaped, owl-shaped, and dogshaped, and relate to the animal forms under which certain divine virtues, or divine hypostasies, were worshipped. The Ægyptians inscribed [51] on the column of Isis, "I am she who rise in the dog-star." It might only mean that Helen was impudent; but I am fixed in the other opinion, by remembering the legend of Cyrus, who was nursed by *Cyno*, a bitch, and that of Romulus, that he was nursed by the wife of Faustulus, an harlot, whose name was Lupa, and who was constantly represented under the graven image of a she-wolf, and by observing, in another account of the same transaction, that Romulus was nursed by one Faustulus, the father of HELENA [52]. And Romulus, as all know, was the son of ILIA, ab Idæo Laomedonte genus. The Furies are termed by Euripides, αἱ [53] κυνωπιδες θεαι. But Helen was regularly worshipped as the goddess of divine vengeance, Adrastea, Rhamnusia, or Nemesis; ὁ μεν Ἰλιευς θεον Ἑκτορα λεγει, και Ἑλεναν, Ἀδρασ-ειαν [54] ἐπισ-αμενος, προσκυνει. Agamemnon dedicated his rudder to Diana,

Τευκρων ἡνικα νηες Ἀχαιιδες ἀσ-εα κηδειν [55]
Ἐπλεον, ἀμφ' Ἑλενῃ Ῥ α μ ν υ σ ι δι θυμωθεισαι.

Adrastèa was the nurse of the infant Jove, whom the warlike Curetes preserved from death. Another account was, that Nemesis [56] assumed the form of a goose, and laid an egg, out of which Helen was born. The *Pyramid* in the middle of the Great Circus was sacred to Nemesis, ἡ πυραμις [57] . . . . Νεμεσεως ἐιναι νομιζεται. Helena was indeed the fatal source of discord. Her incontinency was the cause of deadly

[51] Diod. Sic. l. c. 27.
[52] Ptol. Heph. *L.* 4. p. 149. apud Phot. Bibl. ed. 1824.
[53] Orest. *v.* 260.
[54] Athenag. Legat. p. 1. ed. Paris. 1615.
[55] Callim. Dian. *v.* 230.
[56] Tz. in Lyc. *v.* 88.
[57] Lydus de Mensibus. p. 5. ed. Schow.

warfare, and her prophetic inspirations gave new life to the hæresy of the Magna Mater; and in allusion to the history of that famous woman, and the misfortunes she brought upon mankind, she was figuratively said to have received the *apple* which the fury *Discord* gathered in the fortunate gardens. A certain [58] plant (elicampane) was named after her heleneium, and it was fabled to excite discord among those who ate of it. It was the duty of whosoever found that plant, to present it [59] as an offering to Nemesis and the Furies, the einodian gods. Those, who revered her as Nemesis, fell into the errour of supposing that she was not a wicked and abominable being in the eyes of heaven, because she was used instrumentally by Providence as an Atè or Nemesis, a wrath poured out upon the world. She was a judgment of the Gods to ease, or, as Euripides [60] hath it, *to pump* the world of the overweening insolence with which it was swamped. She herself ascended to the hall of Jove above the stars, there to dwell a goddess with Juno, Hebe, and Hercules.

> Non tibi Tyndaridis facies invisa Lacænæ,
> Culpatusve Paris. Divôm inclementia, Divôm,
> Has evertit opes sternitque a culmine Trojam.

That dangerous errour is exposed and refuted in the prophecies delivered through Isaiah concerning Salmanassar; "Woe to "the Assyrian, the rod of mine anger! the staff in their hand "is mine indignation. I will send him against an hypocri-"tical nation, and against the people of my wrath . . . . . "*Howbeit he meaneth it not so, neither doth his heart think so.*"

Much was said by the greek tragœdians of a fanatical prophetess called Cassandra, a daughter of Priam. But nothing of the sort appears to have been known to Homer. He only notices [61] Cassandra as a beautiful girl, who was about to be

[58] Ptol. Heph. *L.* 4. p. 149.

[59] Nicand. Georg. fragm. 2. p. 281. Schneider.

[60] Orest. *v.* 1640, 1684, etc.

[61] Iliad. xiii. 365. xxiv. 700. The lines 420, 421, of Od. *L.* xi. are among the most evident interpolations in that book.

married to one Othryoneus, and who climbed up to the top of the Pergamus, in order to descry king Priam returning with the body of Hector. The circumstance of her being on the Pergamus, upon that occasion, contributed to her being confounded with the Sibyl of that temple. Lycophron fell into the same errour; but he so far shews himself a more learned man than Æschylus or Euripides, that he never calls the prophetess *Cassandra*, but always *Alexandra*. And Alexandra is a name for Helena, given to that woman because of her close and fatal connexion with the firebrand of Ilion, Alexander Paris. Troy had a prophet as well as a prophetess, and they were both concerned together in betraying the city to it's besiegers; but the prophet was *Helenus*, and he was (as we are told) the twin brother of [62] Cassandra, and they were both inspired with the spirit of prophecy by dragons in the temple of Apollo. But it should seem that, if Helenus was any body's twin, he was the twin of Helena. It is farther said of the prophetess Alexandra, that by reason of her prophetic fury king Priam shut her up in [63] a PYRAMID. The errour, of confounding Homer's Cassandra with Helen, arose from *cassa* signifying [64], in some dialects at least, *an harlot*. Lycophron terms Helen, *Cassa Peleias*, the *Harlot Dove*. The identity of Alexandra and Helena is betrayed in a fable preserved by Ptolemy son of [65] Hephæstion; Helena bore a daughter to Alexander, and they disputed whether she should be called Alexandra or Helena, and they drew lots, and Helena won, and so the child obtained the name of Helena. The first Sibylla was the reputed [66] inventress of the hexameter verse, in which the oracles were delivered. But Helena was herself an heroic poetess, and Homer [67] imitated

[62] Tzetz. procem. in Lycophr. p. 266. ed. Muller. Schol. Eurip. Hec. *v.* 87.

[63] Tzetz. in Lycophr. *v.* 350.

[64] Cass. *v.* 131.

[65] Ptol. Heph. *L.* 4. p. 149.

[66] See Plin. vii. p. 57. Pausan. x. c. 5. s. 4.

[67] Ptol. Heph. ubi supra.

his works, from those which she had composed upon the Iliac war; now, the poems exstant under the name of the *Sibyl* distinctly charge Homer [68] with having borrowed his works *from her's*. Astyanassa was a poetess [69] infamous for the obscenity of her writings, and she is said to have worn [70] the cestus which Venus gave to Juno, and Juno to Helena, whose handmaid she was; her age is unknown, and her existence called into doubt, but she is merely Helena under another name. Two names of one person, divided into [71] *mistress and servant*. To the intellectual powers of that woman Theocritus bears testimony,

Ταν πινυταν Ἑλεναν Παρις ἡρπασε βωκολος.

The first Sibyl was of Babylon or Iran. Pausanias calls her *Sabba*, and says that she resided among the *Hebrews above Palæstine*, (those are, the Chesedim or Chaldees, descendants of Heber, in whose country Abraham was born) and he adds, ἡν και Βαβυλωνιην καλεσιν [72]. The Erythræan Sibylla in the [73] exstant books is made to say, that "she left "the long walls of Babylon, driven out by the gad-fly, a fire "sent forth into Hellas." Phocylides [74] is said to have purloined his poems from those of the Sibyl; and I have noticed a curious confirmation of that assertion. Dion Chrysostomus [75] gives this quotation out of his works,

Και τοδε Φωκυλιδου· πολις ἐν σκοπελῳ κατα κοσμον
Οἰκοῦσα σμικρη, κρεισσων Νινυ ἀφραινεσης.

Now, Phocylides had nothing to say to Niniveh; but this is a remnant of the old harlot's animosity towards the heroes of

[68] Sibyl. *L.* 3. p. 248. ed. Obsopœi.
[69] Schoell Liter. Grecque, 3. p 72.
[70] Ptol. Heph. ubi supra.
[71] See above, p. 348. l. 10.
[72] Paus. *L.* x. c. 12.
[73] *L.* 3. p. 283.
[74] Suidas in voc. *Phocylides*.
[75] Orat. Borysth. p. 440, 1. Casaubon.

the Regifugium. *Sabba* is a name indicating the origin of Sabianism, and some Jewish Rabbi cited by Mr. Bryant, in his Analysis, informs us that Sabianism was first set up by Hellen-Iuna (the Dove Hellen) in the age of the Tower-building. This Hellen-iuna is Helena, who in reality did invent [76] Sabianism or Bacchism. Suidas, in mentioning the Babylonian Sibylla, says, ἡ καὶ Περσις, and Varro [77], naming ten Sibyls, affirms *primam* fuisse de Persis. The same person (as I nothing doubt) was the Phrygian Sibyl, whom Suidas calls by the names of Cassandra and Sarysis, and whom both he and St. Clement of Alexandria [78] call by that of *Taraxandra*, the *Confusion of Men*. Justin Martyr, in his Cohortation, says that the Cumæan Sibyl was a Babylonian. And the date of that infernal fanatic is correctly given by Albertus [79] Statensis, "Sibylla Erythræa vel Babylonia claret, Agamemnon Mycenis imperat, Troja capitur." There is reason to think, that the Phrygian Sibyl is the same ingenious but sanguinary woman, who is celebrated as the Theban Sphinx, because in the antique figures [80] of her that monster is placed by her side. The Delphian [81] Sibylla was the goddess Artemis, Diana, or Daphne, who lived before the Trojan war, and foretold it in her prophecies; and it was Diana, we remember, who calumniated and destroyed Orion. The *tripod* is the well-known implement of Sibylline vatication, and by means of that we may prove that Helen, and not Cassandra, was the Pythoness of the tower. Vulcan made a golden tripod [82], of which the owner should know all things present, and future, and past, and gave it to Pelops, from whom it came into the hands of Menelaus, and was taken away from him *by Paris at the same time when he*

[76] See above, p. 399, 400.
[77] Fragm. ap. Lactant. *L.* 1. c. 6. and p. 216. Bipont.
[78] Strom. L. 1. p. 399.
[79] Chronic. p. 7. a.
[80] See the second volume of Grævius's Greek Thesaurus.
[81] Suidas. Diod. Sic. *L.* 4. c. 66.
[82] Diog. Laert. vit. Thal. c. vii.

carried off Helen. Helen prophecied the discord that would arise among men by reason of that tripod. And what is that, but the Sibyl Diana or Alexandra prophecying the Trojan war?

We read of Diana and Venus hunting with the Mighty Hunter, and of Semiramis adorning her palace with [83] paintings and sculptures of hunting, and herself leading armies to battle. The poets describe Helena engaging, like a man, in the palæstra,

Χρισαμενην ἀνδρεσσι παρ' Ευρωτα ῥεεθροις [84],

and fighting in the lists with the hardyhood of an amazon,

Qualis Amazonidum nudatis bellica mammis [85]
Thermodonteis turma vagatur aquis.
Qualis et Eurotæ Pollux et Castor arenis,
Hic victor pugnis, ille futurus equis,
Inter quos Helene nudis capere arma papillis
Fertur, nec fratres erubuisse Deos.

There is a story [86] of one Helena who fought a battle with Achilles, and wounded him in the head, but was killed by him. This story, false as it is, shews that Helena was regarded as a warlike woman; for Achilles was never at any war save that of Troy, and no Helena but the Trojan can be signified.

Helena was [87] *hunting* upon mount *Parthenius* in Arcadia at the time when Paris visited her, and thinking he was a god, she consented to accompany him.

Parthenius was the region in which the huntress and warriouress Atalanta, the daughter of Iasus, resided, at a sort of Bacchic [88] paradise, and where she hunted in company with

[83] Diod. Sic. 2. c. 8.
[84] Theocr. Idyl. 18. v. 23.
[85] Propert. *L.* 3. el. 14. *v.* 15.
[86] Ptol. Heph. *L.* 4. p. 149.
[87] Ptol. Heph. ibid.
[88] See above, p. 307.

the mighty hunter Milanion or Hippomenes, and waged war against the centaurs. The loves of Atalanta and Milanion having turned into rivalship, she fell, and was beaten in the race, by the seduction of a golden apple from the [89] gardens of the Hesperides. Therefore, however it may be fabled that Paris gave the apple to Venus, it is evident that Helena is the person meant. And indeed Helena *is Venus*, the horrible Mylitta or [90] Salambo of Babylon. The river Nile served the Ægyptian priests for a symbol of Oceanus or Styx, and Pharos, being [91] an isle at the mouth of that river, was supposed to be the dwelling place of Proteus (the deus pantheus of their mysteries) and his wife. There was in Pharos a grove and temple of "the strange Venus," της ξενης Αφροδιτης, and [92] Herodotus says that she was the Helena of Troy. Venus Helena [93] was worshipped at Epidamnus in Illyricum. There was a temple, likewise, at Sparta, sacred to Helen [94] and Hercules. Audio, saith Julius [95] Firmicus, Cinyram Cyprium amicæ meretrici templum donâsse; ei erat Venus nomen. In other words, Venus was that incestuous Myrrha, Smyrna, or Aurora, who bore the demigod Adonis to the aged king of the Assyrians, and afterwards followed her son to the chace, and sought the complicated incest of his embraces. Ptolemy [96] informs us, that Helena acted as the handmaid or procuress of Venus in her intrigue with Adonis; and here again we have, most manifestly, two *names* made into two *persons*, as *mistress and servant*. It is sufficiently proved, that the Venus to whom Paris gave the Apple of Discord, is Helen, whom he seduced by flatteries, and so kindled up war and hatred among mankind.

[89] Schol. in Theocr. 3. *v.* 40.
[90] Hesychius. Lamprid. in Heliogab p. 467. Lugd. Bat. 1661.
[91] See above, p. 52.
[92] Herod. vi. c. 61. Pausan. iii. c. 19.
[93] Ptol. Heph. *L.* 4. p. 149.
[94] Pausan. iii. c. 15.
[95] De Error. Profan. Relig. p. 18. Oxon. 1662.
[96] Ptol. Heph. 4. p. 149.

Helena was, then, a goddess, a sibyl, and an amazon huntress. But she was also a great proficient in the vile trade of witchcraft and sorcery, and in all the black lore of the γνωσαι [97] who had *familiar serpents*. Venus [98] (as we read in Cedrenus) was a woman skilled in logic and a variety of arts, λογικη και ποικιλη, and married Adonis the son of the wise man Cinyras, with whom she spent her life in the unremitting study of philosophy. Helen possessed a portent which may be connected either with the oracle, or with sorcery in general, *the lamb* [99] *with two tongues*. She also invented a sort of divination by lots, τον [100] δια δακτυλων κληρων.

Among the various corruptions which Homer's language suffered after his time, there is none more offensive and barbarous than the use of the [101] words ὁι and σφιν as mere expletives. It is something like our vulgar expletive *for you*; "there's a fine gentleman *for you*!" This shocking barbarism is to be found in a line of that beautiful passage, in which Proteus (the god of Venus Helena's island) unfolds to Menelaus his future high destinies,

'Αλλα σ' ἐς 'Ηλυσιον πεδιον και πειρατα γαιης [102]
'Αθανατοι πεμψουσιν, ὁθι ξανθος 'Ραδαμανθυς·
Τῃ περ ῥηιστη βιοτη πελει ἀνθρωποισι,
'Ου νιφετος, οὐτ' ἀρ' χειμων πολυς, οὐδε ποτ' ομβρος,
'Αλλ' ἀιει Ζεφυροιο λιγυπνειουτας ἀητας
'Ωκεανος ἀνιησιν ἀναψυχειν ἀνθρωπους.
'Ουνεκ' ἐχεις 'Ελενην και σφιν γαμβρος Διος ἐσσι,

in consequence of which the concluding line, in which is really the whole force of the Protean oracle, has been rejected both

97 Βασιλειων A. c. xxviii. v. 3.
98 Cedren. in Hist. Byzant. tom. vi. p. 16.
99 Ptol. Heph. 4. p. 149. see vol. 3. p. 343. vide Georg. Syncell. Chron. p. 184. ed. 1652.
100 Ptol. Heph. ibid.
101 See Herman de ætate scriptoris Argonauticorum, p. 796. etc.
102 Od. iv. 563, etc.

by ancient and modern critics. Yet the remedy, which it requires, is the mildest possible, being only the alteration of one letter for it's similar, σ for ο. The line is

Οὕνεκ' ἐχεις Ἑλενην και ὀφιν, γαμβρος Διος ἐσσι.

" Although thou art not, like Hercules, the begotten son of " Jove, thou art his son by marriage with his daughter, Ἑλενη " Διος ἐκγεγαυια, of whose divine generation the possession of " the fatidical serpent is a sure pledge and signification."

From all that we read in the cognate romances of ancient mythology and of the middle ages upon the subject of guardian dragons, compared with the apocryphal chapters of Daniel, it appears that a serpent was kept in the temple of Jupiter Belus. And from the history of Medea, from the imposture of Alexander the Great, and from the conduct of his namesake the Paphlagonian, it should seem that the *Pythonissa* did (as her name indicates) obtain her revelations from Jupiter Hammon in the form of her familiar serpent (from the third *Corybant* of the ark,

Θηροτυπον θεμενος μορφην δνοφεροιο δρακοντος),

and referred the conception of her son Nimrod to the præternatural incubation of him the δρακων ταυρω πατηρ. Alexander [103] the Paphlagonian pretended to be a descendant of Perseus (in imitation of whom he wore a sickle) and the begotten son of the hero Podalirius. He tamed a young serpent, to whom he affixed an artificial human head, and styled him " Glycon, the third son of Jove, a light unto men." By means of this beast he delivered oracles, which obtained a degree of credit even with the Roman government; such as, upon less satisfactory testimony, we should hardly believe. It is not improbable that he *assumed* the title of Alexander, and that his *three* sons of Jove were, Perseus, Alexander the Great, and himself inspired by the Serpent. He certainly called his own place of residence, Τυρσις, *the Tower*, and af-

[103] See Lucian's Alexander seu Pseudomantis. c. xi. etc.

fected to change the name of his native town, Aboni-teichos, into *Ionopolis, the City of Ion.*

It was Proteus the Ægyptian who delivered the oracle concerning Helena and the serpent, and we find it recorded (no doubt from similar legends of that country) that she landed on the shores of Ægypt, and there practised the witchcraft of the serpent. Canopus, the pilot of the ship in which she came, was stung to death by a venomous female snake called Hæmorrhois, and "the terrible Helen," ἀιν' Ἑλενη [104], slew that serpent, and extracted the poison from her spine, in order to apply it to some mysterious purpose, ἐς τινα δε χρειαν (saith [105] Ælian) ἐγω οιδα. The herb of discord, heleneium [106], sprung up from the tears which Helen shed for the death of Canopus. She invented two elixirs or charmed potions, that of the oblivion of griefs, Nepenthes, and another which could allay the passions of anger, called Acholon; and she mixed [107] them together in her goblet.

> Into the cup she threw the virtuous balm
> Sorrow and ruth and wrath able to calm.
> Who drank it, as it mantled in the bowl,
> Not one salt drop should down his visage roll,
> Although his mother or his sire lay dead
> Or in his sight a son or brother bled.

The [108] Cratera of Helen, her goblet or cauldron, may be regarded as the origin of those vessells with which every witch is provided. It is represented in the heavens, supported by the water-serpent, upon whose back a raven stands; and is a type of the infernal Magna Mater, the *ark of the raven;* ὁ Κρατηρ [109] οἰκειος τῃ Γῃ. Spenser recites [110] that at the

[104] Nicander Theriac. v. 310.
[105] Hist. Anim. L. xv. c. 13.
[106] Etym. Mag. in vocabulo.
[107] Od. iv. 220, etc.
[108] Apul. Apolog. p. 466. Oudendorp.
[109] Schol. in Arat. Phænom. v. 448.
[110] Faerie Queene, iv. 3. st. 39. etc.

close of the bloody contest which Cambal had with the brothers Priamundus, Diamundus, and Triamundus, on account of the sorceress Canace, and after he had fallen in that contest, Cambina, a witch of wonderful beauty, came in a chariot,

> And drawn it was, that wonder is to tell,
> By two grim lions taken from the wood.
> . . . . . .
> In her right hand a rod of peace she bore,
> About the which two serpents weren wound,
> . . . . . .
> And in her other hand a cup she held,
> The which was with Nepenthe to the brim up-fill'd.
> Nepenthe is a drink of sovereign grace
> Devized by the Gods for to assuage
> Heart's grief, and bitter gall away to chace
> Which stirs up anguish and contentious rage;
> Instead thereof sweet peace and quietage
> It doth establish in the troubled mind.
> Few men, but such as sober are and sage,
> Are by the Gods to drink thereof assign'd;
> But such as drink, eternal happiness do find.

Cambina and Canace are plainly but a mythic reduplication of one person, for in this passage no one can omit to recognize the chariot of Cybele, the chief [111] physician and incantatrix to the Gods her children, the veneficous arts of Canace, and the *cratera* of Helen. The priests of Egypt pretended to have the receipt for Helen's nepenthes, which they [112] called Kyphi; it was made of wine, honey, resin, myrrh, bitumen, fig leaves, and other ingredients, sixteen in all; and such was its virtue, that the very fragrance of it would appease either

[111] Diogenes ap. Athen. *L.* xiv. s. 38.
[112] Plutarch de Is. et Os. ad finem, p. 383.

grief or violent excitement, and give to the phantastic and dreamy faculties of the mind the polish of a faithful mirrour.

The cratera is, in fact, a symbol of the essential nature of the Great Mother herself. It was believed, that wizards used to assume, at stated periods, the form of the [113] were-wolf or lycanthropus, but that the bloody sorceresses called *Lamiæ* affected three shapes, in their transformations, those [114] of serpents, rings, and [115] goblets. With respect to the second of these, we need not tarry to interpret the dreams of Hans Carvel, and the third is that whereof we are speaking. It is the unimaginable womb of Rhea Sylvia, the natural mother of all things that be, and, in her human avatar, the mother of the god Quirinus; when the Demiurge had created the elements he threw them εἰς τον κρατηρα [116] in order to mix them. How doth scripture describe the *whore of Babylon?* "*having a golden cup in her hand* full of abominations and "filthiness of her fornications." And those who cherished an ineffable wisdom in their subterraneous crypts, and handed it from cavern to cavern, while they held out to the world a new sort of literature, called *romance*, in which they combined the monstrous imaginations of pagans, gnostics, and sorcerers, with an outward shew of veneration for the bloody, or, as they would have it, the *Rosy* Cross, especially venerated one goblet the Sancgréal or Saint Gréal. The eldest of the twelve sons of Bron made a vow of celibacy, in order that he might ever watch over the preservation of the Saint Gréal, which was (as they persuaded the unsuspecting) the goblet, in which Our Saviour offered to his disciples the blood of the new covenant [117]. It was brought into Britannia by St. Joseph of Arimathea and bequeathed by him to

[113] Gervas. Tilb. Ot. Imp. 1. c. 15. p. 895.
[114] Gervas. ibid.
[115] Gervas. ibid. 3. c. 88. p. 987.
[116] Proclus in Plat. Tim. *L.* 3. p. 190. ed. 1534.
[117] Tristan de Léonois. p. 2.

his brother Bron. Mr. Roquefort Flamericourt [118] has proved that gréal meant a goblet or patera in the Romansh tongue, and derives it from *cratera;* but I have no doubt the inventours of the legend, who were constantly resorting to verbal æquivocations, understood by Sangréal, le sang réal [119], *the real blood,* which is doubly applicable to the chalice of transubstantiation, and to the beastly sacraments of the Manichees. Indeed, this vessell, by one account of it, did not hold the eucharistic wine of the Lord's supper, but the blood which flowed out [120] of his side and other wounds; this verily is *sang réal,* and it is one step towards disclosing the true nature of the vessell. Merlin [121] made the *round table* in imitation of the *round world,* and around it he made many seats, and one which was *the siege perilous.* Upon that seat no man sate, but it was written thereon, "four hundred and four and fifty winters [122] ac- "complished after the birth of our Lord Jesus Christ ought "the siege to be fulfilled," and the writing was covered with a silken veil. In process of time there appeared a stone floating on the river, and a sword wedged therein, which no man could draw out, and Sir Launcelot of the Stygian pool thereupon declared, "this same day will the adventures of the "Sancgréal begin." Then came Galahad "of the kindred "of Joseph of Arimathy," who had been nurtured in his infancy with the viands of the Sancgréal, and in honour of him they raised the veil of the siege perilous, and the other words were gone and these were found written in their place, "this "is the siege of Sir Galahad;" and he seated himself therein, and drew the sword with ease. That day did king Arthur and all his knights vow and consecrate their lives to the

[118] Glossaire Romaine in *Graal.*

[119] That *réal,* not *réel,* is the true word, appears from the derivatives, *realité* and *réaliser.*

[120] Roman du S. Graal. cit. ibid. p. 704.

[121] Malory's Prince Arthur, part 3. c. 50.

[122] Ibid. c. 30.

" quest of the Sancgréal." Galahad performed [123] the quest and (as it is called) *atchieved the Sancgréal*, that is, he saw it unveiled; but " sithence was there never no man so hardy " for to say that he had seen the Sancgréal." Arthur's great joy was presently turned into trouble, civil discords arose, his knights were slain, and himself wounded " thro' the hel- " met and the brain-pan." Then the sword Excalibar vanished from the earth, and Arthur said, " in me is no trust " for to trust in, for I will into the vale of Avilion [124] for to " *heal me of my grievous wound*." The year 454 was that in which Attila the owner of the *sword of Mars* (had not his heart failed him) ought to have seated himself on the *siege perilous* of the seven mountains, " *sitting* in the temple of " God and shewing himself that he was God," having previously assembled together the scattered Israelites in Crete; and to have *atchieved the St. Gréal* by filling " the golden " cup full of abominations and filthiness." However Attila, a short moment of triumph notwithstanding, departed this life re infectâ, and the head of the Beast was " as it were, " wounded to death." But he was (so thought they) removed into Innis Avalon of the Druids or Engaddi of the Sodomites *to heal him of his grievous wound*; " and his " deadly wound was healed, and all the world wondered " after the Beast." The Arthur-Nimrod [125] of the sorcerers Taliessin and Merdhin was (as I am persuaded, but will not here tarry to evince by argument) king Attila the Hun, nepos magni Nembrod, nutritus in Engaddi, whose wizard impostures quite as much as his arms had subjugated the heathen world and seduced a part of the Christian. He was " the sword-bearer," the " chief of Annoon," who sent them their St. Gréal, " the cauldron of Awen." When those knights, who covered Europe with *round* temples, invented the legend of the *round* or mundane table, with it's knights,

[123] Malory's Prince Arthur, part 3, c. 103.
[124] Ibid. c. 168.
[125] See above, p. 97. ets.

it's siege perilous, and the man of the sword who should sit therein, and atchieve the holy cup, they commemorated Attila and that year of awful but frustrated expectations, A. D. 454. But who is Galahad the real sword-bearer, perilous sitter, and atchiever? It was their policy to make use of disfigured words [126], which insinuated their meaning to those who had some *knowledge*, but conveyed none to the vulgar. *Galahad* is the Emir *Salahaddin*. The famous Joachim of

[126] I have already observed this. Another instance occurs to me. The coins of the early British kings, Cassivelan, Caractacus, Boadicea, etc. if there be any, are of extreme rarity; and I believe there are none; but the country is full of the coins of Cuno-Belinus rex. These are talismanic medals, (such as I think the Chevalier Hammer has proved to have been frequently struck off in the preceptories of the Temple and other secret fraternities,) and they signify (as I understand them) the symbol of the Magna Mater and the name of Belenus the druidical Apollo; or, in Romance language, Termagant or Tervagana and Apolin. If not, how happens it, I ask, that king Cunobeline is sometimes a gentleman, sometimes a lady, and sometimes a Janus-like figure with two heads upon one neck? But there is a name on the reverse of these coins, which has baffled all investigation of British antiquarians, *Tacio*, *Tascio*, or *Tascia*. I suspect that it designates *Tacioddin* al-malich al-modaffir the beloved nephew of Saladin and the bravest of his comrades; and that those which have *Tascio. Vanit.* allude to his premature death, which caused such bitter affliction to Saladin. See Bohadin vit. Saladin. ab A. Schultens. p. 10. p. 19. p. 21. That name is variously attached to a human head, an armed man, a centaur, a horse, and a sphinx. And why, of the name Tacioddin, are the letters Tacio only kept? because they signify *tacco, I am silent*, χρυσεα κλη: επι γλωσσα βεβακε. The letters *Cumu.*, which are upon several of these medals, serve either for Camulodunum the capital of king Cunobeline, or for the druidical deity Mars Camulus who was worshipped in the same orgies as the androgynous being Cuno-Belenus. It is a matter of serious doubt whether the British kings of Cunobelinus's time coined any money at all, and it is rather the better opinion that they did not. See Pegge on the coins of Cunobeline. London. 1765. As the quæstion proposed is, whether the numismatic Cunobeline belongs to the age of Caligula, or to the romance age, it is no light circumstance, that we find him figuring away as a hero of romance, and father of Imorgen or Imogen, the princess *of the Morning*, whose wild adventures Shakespeare has preserved to us. See vol. 3. p. 70. *Imorgen* is the witch *Morgana*, by whom Arthur's grievous wound was healed in Innis Avalon. The coins of Attila had a head with the legend *Athil.* and, on the reverse, a horse. But there are three medals extant (one of which was found in Herefordshire) representing a human head and shoulders, provided with two wings, and the legend *Ateula*, and on the reverse a rampant horse, under whom is a pentagon figure formed by several triangles intersecting one another, and evi-

Calabria [127] informed Richard the First that Saladin was the last *head of the Beast*, and the immediate forerunner of Antichrist; and it is asserted that the Jews of that time considered the prophecies of [128] rabbi David Kimchi concerning the approaching advent of their Messiah, as being fulfilled in the person of that Assyrian warriour. Many would have joined him, of those who fought against him, had he been foolish enough to enter into their monstrous dreams. The goblet had a variety of sensual virtues, it furnished all manner of luxurious viands and fragrant perfumes, and when it passed invisible through the hall of Arthur "every knight "had such meat and drink as he best loved in this world;" likewise whosoever approached it was healed of any wounds or diseases he might have. The connexion of the *cup* with the city of *Babylon* is an idea much older than the Revelations of John and it is one handed down from the days of Semiramis; "Babylon *a golden cup* [129] in the Lord's hand, "that made all the earth drunk; the nations have drunken "of her wine; therefore are the nations mad." So much, as concerning the cratera of Helen.

The egg laid by Nemesis, the Divine Wrath, or by Ledè, Leto, Letho, Lethè, Letum, or Lethum, that is by the Waters of Chaos, of Oblivion, and of Death, out of which she was hatched, is the ark of renovation floating upon the waters of intermundane darkness. The Corybantes, gods of navigation, and preservers from shipwreck, are the Noachidæ. The two Anactores, Gemini, and Διδυμοι Κορυβαντες, were the two [130]

dently masonic, and also a lunar crescent, with the legend *Ulatos*. All three are somewhat different, and in one of them the head has no beard. See Banduri Numismata, tom. 2. p. 577. Camd. Britan. vol. 1. p. lxvii. p. lxviii. vol. 3. p. 754. ed. Gough. These are disguised memorials of Arthur or Attila, the words really intended being (as I apprehend) *Attila Alatus*. The change of Attila into Ateula seems less violent, when we consider that the ambassadour Priscus always writes it Ατηλας.

[127] See below, vol. 3. p. 393. and p. 218, 9.

[128] See Noel Dict. de la Fable in *Messie*.

[129] Jerem. c. 51. *v*. 7.

[130] See above, p. 30. and vol. 3. p. 257.

elder of them, worshipped as heroes only, although they were more highly respected than the generality of hero gods were. The third Corybant, called simply *the* Corybant, and *the Satrap*, was the great deity of the pagan religion, the incarnate "seed of the serpent," the second Ophion, the Cain of the new mundane cycle, Ham the youngest son of Noah. How, therefore, did it come to pass, that, when the egg of Leda or Lethe was opened, there issued from it the Gemini Corybantes, Castor and Polydeuces, and then, that the third who was born was not the Corybant, *but Helena?*

It was so said, upon the principle of Sabianism or Gynæcotheism which that woman established; that, although the deity assumed all manner of visible forms, and among others the human forms both masculine and fœminine, the fœminine form represented the *essential nature* of the supreme being. Helena was the third Corybant, the godhead of Jove, appearing in it's more perfect, honourable, and sanctified form, to reveal better laws and a more perfect wisdom to the nations. The Grecians, after they had (for the most part) abandoned the peculiar institutes called Pelasgic, and had received others from Ægypt and Syria, were called Hellenes. They were so called from Hellen, the son of Deucalion who built the great ship and sailed upon the flood, and the father of Csuthus, Cuthus, or Cush, and the grandfather of Ion the huntsman and lawgiver. The third son of Noah cannot possibly be described with greater minuteness; and the Hellenes, saith Hesychius, were named after *Jupiter who was Hellen*. But it seems as if the appellation *Hellenes* was rather sectarian than gentile. Because the Grecians say but little concerning their lineal descent from the blood of Hellen, although that little was said with perfect truth; and *Hellenismus*, on the other hand, is the name of that great sect in religion, which flourished not only in Greece, but in most of the countries west of Iran, and in Hindostan to the east thereof. And Hesychius intimates to us, that his countrymen were *Hellenes* in respect of certain wisdom (that is, certain doctrines) which they possessed. Ἕλληνες, οἱ ἀπὸ τοῦ Διος, τοῦ Ἕλληνος· ἢ

φρονιμοι, ήτοι σοφοι. In like manner we hear nothing of the exploits of Hellen, but only of his profound and remotely ancient cabalism, " Hellen the founder of the Greeks," says [131] Cassiodorus, " delivered many excellent things concerning the " alphabet, describing it's composition and virtues in an ex- " ceedingly subtle narration; in so much that the great im- " portance of letters may be traced to the very beginning of " things." The use of that name is confined (I believe) to the Hellenistic sect, and to that of the Pelasgi which was in some degree different from either Magianism or Hellenism. The Pelasgic priests of Jove were called Selli and Helli, and the place of his Oracle was Hellopia. The education of Orion was in Hellopia, and *Hellopia* is *geomancy* or litterally the *Voice of Hell*. Now, Helena is merely the fœminine form of the name Hellen, and they both serve to denote the bisexual, but of preference feminine deity;

ἀῤῥητον ἀνασσαν [132],
Ἀρσενα και θηλυν, διφυη, λυσειον Ἰακχον.

So, *Pallas*, is either a giant the father of the Moon, or a virgin goddess; and the same allegory prevails in the bearded or masculine Venus of Amathuns, and in the bisexual god [133] Friggon or Frigga. And it is therefore perfectly true, supposing Ham to have been that which all the apostates maintained *he* was, and supposing Helena to have been that which the Bacchic Hellenists maintained *she* was, that Helena came out of the egg of Nemesis together with the Gemini. In this instance the mysteries of Helen again coincide with those of the Babylonian Sibylla; for the Sibyl, as now exstant, declares herself to be the daughter of Gnostus and Circe, and *to have sailed in the ark with Noah*. The relation which [134] Helena bore to her mystic brothers, who presided over prosperous

[131] Ep. Var. *L.* viii. ep. 12. tom. 1. p. 213. b. ed. Paris. 1600.
[132] Orph. Hym. 42. *v.* 3, 4.
[133] See Olaus Wormius de Rebus Danicis.
[134] See vol. 3. p. 258.

navigation, and were beloved by all those who sailed in ships, the

fratres Helenæ lucida sidera,

was that of an Ate or Nemesis overpowering their beneficent influences. The meteors called Castor and Pollux are signs of an happy voyage, but if the meteor called Helena approaches the ship, she is irrevocably doomed to perish; and then, says Statius, "the brothers of the Therapna desert the "sails, which their sister's flame has condemned to destruc-"tion."

Some observation has been made upon the Homeric Helena knowing so little about her own brothers, and being uncertain whether they had joined the league against Troy, or not, or even whether they were alive or dead. But that is the less wonderful, seeing she had nothing to do with them, being born after the emigration into Shinar, and being known to Shem and Japhet only by report, as one among the moral monsters engendered by the apostasy. Homer solves the doubt, by affirming that both were dead in the beginning of the tenth year of the Iliac war;

Ὡς φατο· τους δ' ηδη κατεχεν φυσιζοος αια.

That being so, the said year must have been (at the earliest) the five hundred and third year after the flood, for Shem lived 502 years after that visitation. Nor is it improbable that God may have taken that patriarch to himself a few months before the deaths of Cush and Nimrod, that his eyes might not see the loathsome reign of Semiramis.

In this section I have repeatedly cited the fourth book of the Novæ Historiæ of Ptolemæus the son of Hephæstion, a grammarian of the middle or latter part of the second century. There only remains such an epitome of it, as Photius has thought fit to give in his Bibliotheca. I think it probable that Ptolemy borrowed most of his matter from the work,

which was written expressly on the subject of *Helen*, by Æsop the secretary of Mithridates the great, king of Pontus, and probably at the command of that prince; a man of such vast erudition, that he would not have been satisfied with a slovenly performance. We have therefore great reason to deplore the loss of such a treasure of mythology, as was the work of Æsop; and the more so, as it seems to have been exstant at the period (unknown, but surely not very remote) when the Lexicon of Suidas was compiled.

VI. Besides the Helena of Homer, not less than eighteen other Helens [135] were celebrated in fable. In other words, there scarcely was any country, that did not feel interested in the history of this too famous woman, the beauty, the harlot, the poetess, the prophetess, the witch, the amazon. But those which were told of her under *that name*, were not a tithe of the legends concerning her which resounded thro' the world; the bitch of the dog-star was μυριωνυμος.

The same combination of attributes is preserved in [136] Athyrtis the daughter (we should say, the mother) of Sesostris the God of Assyria, the Cosmocrator. It was by the instigation of this woman, that he was goaded on to declare himself an *Universal Dynast*. She was preeminently wise, skilled in war, used to divination, and able to foretell events by sacrifice, by sleeping in temples, and by astrology. This is clearly one of Isis's myriad of names. Isis was called *Athyri*, which [137] Plutarch explains to mean the *Cosmical House of Orus*; others interpret it to signify [138] Hecate Tenebrosa. The *Pleiades* or stars of Semiramis [139] rise in the month of Athyr. The Athyrs were a tribe of Africans who had familiar serpents by which they practised divination;

135 Ptol. Heph. *L.* 4. p. 149.
136 Diod. Sic. *L.* 1. c. 53.
137 De Isid. et Osir. p. 374. Xylander.
138 Noël Dict. de la Fable, in *Athyr.*
139 Plutarch ibid. p. 378.

Nec non serpentem dico exarmare veneno [140]
Doctus Athyr, tactuque graves sopire chelydros,
Ac dubiam admoto sobolem explorare ceraste.

All the qualities of Nimrod's mother are found united in the renowned Hilda or Brynhilda, who was the cause of a discord so famous, that war was called among the northern bards *the Sport of Hilda.* The name [141] Bryn-Hilda is translated Loricata Bellona. Her obscure and perplexed history has been introduced to the public in the poems of Mr. Herbert. She was guarded (like Cassandra in the Pyramid and Danae in the Brazen Tower) in a charmed bower fenced in with magic flames, by a vigilant dragon. One Sigurd, mounted on his wondrous horse Grana (the northern Pegasus) rode through the flame, slew the dragon, and won the maiden's heart: but a spell from Odin prevented her from knowing him again when she saw him. This mighty warrior was called away on service, where one Gudruna did by an enchanted potion steal away his affections, and he consented to assist her brother Gunnar in passing the flames, entering the tower, and winning the bride. For that purpose Sigurd lent him his horse; but Grana made short work of Gunnar, and tumbled him (another Bellerophon) headlong upon the plain. Sigurd then, mounting the steed himself, entered the bower, personated Gunnar, lay by her side, and received her plighted faith in his name. When the Heroine awoke to reason she declared her abhorrence of Gunnar, but gave it in charge to him to slay Sigurd. The rivals fell by mutual wounds. According to another legend [142], the contest was between Hogni her father, and Hedin her husband, who was accused of having defiled her before marriage. They also fell by mutual blows; but I must observe, that the contest, thus allegorically figured as a single combat, was in reality the

[140] Sil. Ital. l. *v.* 411.
[141] Gloss. Nom. Prop. in Sæmund. Edda.
[142] See Herbert's Hedin or Spectre of the Tomb.

greatest of the wars, which are recorded among the Northern mythologists, that between [143] Hunnus king of the Huns and Olimar [144] king of the *Orientals* of the one part, and Frode or Frotho king of the Danes and Eric the Swede of the other, in the course of which war a battle was fought of seven days continual duration. That war was waged in the interval between Hedin's fatal espousals with Hilda and his death; and from the date of it being thus described, we may infer that it was connected with those espousals, and that she was the teterrima causa. In fact, I regard the imputation cast upon Hedin as the great calumny of the Regifugium. Another version of this story is, that Gerda [145], daughter of king Gymur, was in like manner guarded by flames, and in the keeping of a shepherd; and she was beloved by Freyr, son of Niorder, who lent to his servant Skirner his "horse of wondrous breed;" Skirner rode through the flames, and by threats and curses, joined to a bribe of GOLDEN APPLES, obtained a promise of marriage from Gerda in favour of Freyr. The androgynous Frigga, *daughter* of Niorder, who dwelt in Noatuna or Noah-town, will readily be identified with his *daughter-in-law* Gerda. Bryn-Hilda, daughter of Budela or Budlus, was a woman endowed with præternatural gifts,

> On the wonders of nature, the stories of eld [146],
> On the secrets of magic high converse she held,

and Sigurd declared "no wiser woman have I beheld." He also declared "no woman was ever born so lovely." Sigurd [147] learned from her the secret of his own birth and parentage, of which he had been ignorant, and received from her the horse Grana, which no other man could ride upon. She was an

[143] Sax. Gram. Hist. Dan. *L.* 5. p. 80. 81. Krantz Chron. Aquilon. p. 34. Olaus Magnus Gent. Septent. *L.* 5. p. 188.

[144] This man must be Walamir king of the *Ostrogoths*, a famous lieutenant of Attila.

[145] Herbert's Icelandic Poetry. part 2, p. 1.

[146] Herbert's Brynhilda. *v.* 70. in Helga, 2d edit. p. 238.

[147] Wilkina Saga. c. 148. p. 231.

heroine invincible in war, and inured to bloody deeds, the Scaldic Tomyris or Penthesilèa;

Many a wolf that howled for food [148]
Thou didst sate with human blood...
...Thou didst Giuka's race destroy,
And turn to plaint his kingdom's joy.

And after her death she was numbered among those furies of war, or Fatal Sisters, the Valkyriur. Who will not recognize ταν πινυταν Ελεναν, the bane of mortals? It is remarkable that in both cases, the object of contention proved alike destructive to *both* the contending parties;

Trojæ et patriæ *communis Erinnys.*

Brynhilda by universal consent is said to have been cotemporary with Attila king of the Huns, and it may be collected from the Edda, that [149] she was sister to that monarch. *Gram* the sword of Sigurd was forged by Mimer a wizard of [150] *Hunnaland,* from the dripping blood of whose amputated head the god Odin [151] obtained his great wisdom; that head was even said to have been the first of [152] oracles. Odin embalmed it, and enchanted it with magic songs [153], so that it conversed with him and revealed to him many secrets. The wonderful horse Grana was given to Attila [154] as a wedding present, at his marriage with Crymhildis the widow of Gunnar. Attila, the owner of the sword-god Acinaces, was, as I have [155] intimated, a great impostour, and a pretended incarnation of the god of war, who sought to unite in himself the devotions of the Scythian and Teutonic Buddhists, and the wicked desires and expectations of the Jews, and Hæretics, who were waiting

148 Herbert's Icelandic Poetry, part 2. p. 15.
149 See the Atla-mar, st. xxxv. in Sæm. Edda, vol. 2. p. 488.
150 Wilkina Saga. c. 19. p. 37. c. 147. p. 230.
151 Song of Brynhilda, st. xiii. in Sæm. Edda, 2. p. 199.
152 Ibid.
153 Unglinga Saga, in Snorro Sturlusyn. tom. 1. c. 4. p. 8.
154 Wilkina Saga, c. 333. p. 452.
155 See above, p. 19, 20, and note 3. p. 49.

for the establishment of the kingdom of Satan under the banners of the predicted Anti-Christ. For these reasons did he style himself "the grandchild of Nimrod," and pretended to have been reared and educated at Engaddi, an enchanted spot in Palæstine upon the shores of the sea of Sodom. And he called his capital city Buda or Buddha, Babylonia [156], and [157] Susa. Those machinations gave birth to a race of German and Scandinavian bards, who under divers names celebrated Nimrod and the whore of Babel. Theodoric the Ostrogoth was born and bred in the camp of Attila, and during his reign [158] Damascius wrote his life of Isidore, in which he makes a superstitious narrative concerning [159] the wars of Attila, so nearly resembling the *Sport of Hilda*, as described in the above cited poem of *Hedin, or the Spectre of the Tomb*, as to demonstrate, that the intimate connexion of the Scaldic mythology with that Hunnish conquerour is no modern figment, but formed part of a terrible fanaticism which existed in Attila's own court. I surmise, that Attila was the sorcerer Odin, by whom, according to these bards, the Asi were led from the banks of the Palus Mæotis to Scandinavia; and that the names, thus variously spelt by northern historians, Hithin, Hedin, Othin, and Odin, are but one name in reality. Since it appears that Greek and Roman literature were not unknown at the Court of Attila, and as there is reason to think that the last of the Homeridæ [160] was there patronized, it is possible that some of his bards may have been better acquainted, than we are, with the meaning and etymology of the phrase γερανιος ιπποτα Νεϝωρ, when they composed the legend of the horse *Grana*; and the rather, as it is recorded of Attila, that he died [161] in his 124th year, almost a

[156] Wilkina Saga, c. 374. p. 505.
[157] Ibid. c. 63. p. 134. c. 367. p. 494.
[158] See Damasc. ap. Phot. Bibl. p. 340.
[159] Damasc. ib. p. 339.
[160] See vol. 3. p. 113.
[161] See the arguments of Nicolas Olahus, bishop of Strigonium, in Bonfin. Hungar. p. 888.

Nestorean age, and that his sudden death was immediately [162] preceded by that of his famous war-horse.

Lyttusa was, according to Hellanicus [163], the daughter of Ariaspes. Her name, Λυττουσα, signifies a person possessed by a præternatural phrenzy. She was bred up in the dress of a man, and became a sovereign queen; and was exceedingly masculine and warlike. She was the first woman who ever wore a diadem or breeches. She invented the practice of *rendering responses by means of books,* which I understand to be the same kind of divination, that we call sortes Virgilianæ. The dress which she is said to have invented, the braccæ or femoralia, are the well known invention of Semiramis; and there is also a vile invention ascribed to Lyttusa, which stamps her identity with that queen of Babel, and with the great mother Cybele, the emasculation of eunuchs.

Megara resembled Ilion in one of its traditions; it's walls were built by no human hands, but Apollo raised them up by the enchantments of his lyre,

Ἀλκαθοῳ Πελοπος παιδι χαριζομενος [164].

Upon *Pelops* we must presently make important remarks. Megara was besieged by Minos with an armament of *ships,* and it was betrayed to him by the daughter of the king, a perfidious harlot, who placed in his hands the *palladium* (if I may so term it) or pledge upon which the impregnability of the place depended; it is said to have been the hair of Nisus. Her name was Scylla, *the Bitch,* and she was the daughter of Nisus by [165] Lamia, Crataiis [166], or Nocturnal [167] Hecate.

But the most memorable and awful of the homonymes of Helena is *Medea.* This monster, the daughter of old king

[162] Nic. Ol. ibid.

[163] Hellanic. cit. Phlegon de Mulier. in Bibl. Alt. Liter. und Kunst. tom. 3. p. 18.

[164] Theogn. *v.* 771.

[165] Stesichorus apud Schol. ap. Rhod. iv. *v.* 828.

[166] Hom. Od. xii. 124.

[167] Apoll. Rhod. iv. *v.* 828.

Æetes, occupied a magical garden in the centre of a Scythian city, whose construction I have shewn to be the same as that of Ilion, and to be (in fact) that of Babel. There she kept a familiar serpent, the guardian of her enchanted paradise.

> Multifidas regis quem filia linguas [168]
> Vibrantem ex adytis cantu dapibusque vocabat,
> Et dabat hesterno liventia mella veneno.

She stewed an old ram [169] in her cauldron and produced by glamour the appearance of a young lamb; and thus she persuaded the daughters of Pelias king of Iaolcus to murder their aged father, in the hopes of obtaining his rejuvenescence. She chopped in pieces the bodies of Jason [170] her lover and Æson his father and stewed them in like manner, to make the former invulnerable, and the latter young. And, upon a larger scale of cookery, she hashed up all the nurses of the [171] god Bacchus, together with their husbands, and made them all young again. These narrations relate to some horrible orgies, and, such as they are, they are the peculiar and recorded invention of Semiramis [172] queen of Babel. Medea slew her own brother and tore his body in pieces. She destroyed Creon, and his daughter Creusa, her rival, by a present of garments medicated with every sort of poison; and she slaughtered with her own hands all the offspring of her own womb. This unnatural atrocity was that of [173] Semiramis, and of no other woman upon record. She killed the hero [174] Talos or Orion by magical fascinations, and her lover Jason by a subtle artifice, which caused him to be buried [175]

[168] Val. Flac. Argon. 1. 61.
[169] Diod. Sic. iv. c. 52. Tz. in Lyc. *v.* 175.
[170] Lycophron. *v.* 1315.
[171] Æschylus cit. in Vet. Hyp. Med. Eurip. ap. Barnes, p. 174.
[172] Mos. Choren. Hist. Armen. *L.* 1. c. 14, p. 42, 3.
[173] Mos. Choren. *L.* 1. c. 16. p. 47.
[174] Apoll. Rhod. iv. 1654...1687.
[175] Staphylus cit. in Veteri. Hypoth. Med. Eurip. ap. Barnes. p. 174.

under the ruins of the ship Argo. She flew through the air in a chariot drawn by dragons and visited Athens, where she plotted the murder of Theseus [176] by poison, to be administered to him by his own father. During the time when she occupied the island and poisonous groves of Aiaia in Colchis, that sanctuary, and her father's capital, were attacked by a great confederacy marching under the symbol of *the ship Argo*, or Magna Mater, and described in the figure of Argonautic poetry as an attack upon Colchis by that ship, and she betrayed the city and it's palladium to the assailants, wherein we observe again the treason of Helena and that of the Bitch of Megara. But with all that is said of Medea in various other places, of her reigning successively in Colchis, Corinth, and Athens, the maze of her history terminates among the great kingdoms of Iran. Media, of which the name was otherwise Aria, is called from [177] Medea, and from her son Medus [178] who [179] founded Egbatana and was slain in battle with *the Indians*. But every part of Media was filled with the remembrance of Semiramis [180], who also adorned it's capital, Egbatana, with extraordinary works; and her last disastrous war was waged against the king of the Indians. The very circumstance of their coming into collision with *the Indi* shews that the whole Semiramian empire, of which the Indus was the eastern boundary, is meant by the Median empire of Medea and her son. Some people maintained [181] that *Babylon* was founded by him. If the murder of [182] Mermerus or Marmarus, the Parthian or Sacan, by Zarinæa, be the same event as the murder of [183] Mermerus son of Jason by Medea, (and I suppose it is) then Medea is of course identi-

[176] Plutarch. Thes. c. xii.
[177] Herod. vii. c. 62. Diod. Sic. iv. c. 55. 56.
[178] Tz. in Lycophron. v. 175.
[179] Hygin Fab. 275.
[180] See Diod. Sic. 2. c. 13.
[181] Steph. Byzant. in Babylon.
[182] Phlegon de Mulier. in Bibl. Alt. Lit. und Kunst. tom. 3. p. 13.
[183] Apollodorus, *L.* 1. c. 9. p. 102.

fied with that warlike and amazonian queen [184] of the Scythians in whose honour a *quadrangular pyramid* [185] of incredible dimensions was erected. I suppose that pyramid is the same, which Sir R. Ker Porter describes as the [186] tomb of Mandane, the Madre i Suleiman, which in Persian is equivalent to the *Mother of the King of the whole world.* It consists of seven tiers or stories, with an ark shrine, in the form of an oblong parallelogram on it's summit, being a close imitation of the Tower of Babel. Medea was understood to have lived *in a tower;* post promontorium Ancyrèum est *pyrgos* [187] *Medeæ Colchidis,* petra rotunda, in directum tumulum elata. She [188] also constructed a tower called Hippaton, in Epirus, where there was a temple of *Jupiter Typhon* thro' which people descended to hell for purposes of divination. Two only (Hercules and Bacchus?) of all those who have descended thither, have seen the infernal Jove himself. And the Pergamus of Ilion was designated by the same word *pyrgos,*

Ἔστηκεν δε γερων Πριαμος θειῳ ἐπι πυργῳ.

Medea, I say, was probably that Scythian amazon; but at all events she did, upon setting up her Median kingdom, contrive that very alteration of dress, which we have seen ascribed to Lyttusa, and which notoriously belongs to Semiramis, for which reason Dosiades [189] styles her ἐιμαρσην στα, *the woman with masculine raiment.* Some people worshipped Medea [190] as a goddess; and the professours of the Magian religion invoked her as *Hecate,* which is all one with invoking Helena as

[184] Diod. Sic. 2. c. 34. Nicol. Damasc. p. 30. ed. Orelli. Ctesias apud Demet. Phaler. de Eloc. c. 213. p. 85. ed. Schneider.

[185] Diod. Sic. ibid.

[186] Travels in Georgia, Persia, etc. vol. 1. p. 499.

[187] Dionysius Byzantinus de Bosporo. ap. Hudson. Geogr. tom. 3. p. 18.

[188] Lucii Ampelii Liber Memor. c. viii.

[189] Dosiad. in Arâ, 2. *v.* 1. Holobol. schol. in eundem ap. Valck. Diatrib. c. xii. p. 131.

[190] Alcman et Hesiod. cit. Athenag. Legat. pro Christianis, p. 54. ed. 1682.

Nemesis. Another circumstance points out the identity of Helen with Medea; the latter was destined after her death, and in the fortunate islands, to become the wife of the hero Achilles,

Τον μελλονυμφον ἐυνετην Κυταϊκης [191]
Της ξεινοβακχης,

but we learn from [192] Pausanias that Achilles was married to Helena in the same blissful region. Medea, by some means or other, found her way into the legends of the church, as queen *Lupa*. When Johannes Beleth and his companions [193] brought the body of St. James the great to Gallicia in a charmed ship, *navis sine remige*, Lupa was queen of that country, and, in the hopes of destroying them, told them to ascend a certain mountain and yoke her oxen to the waggon; but it proved that the mountain was guarded by a fiery dragon, and that the oxen were *boves tauri indomiti*, who used to destroy whatsoever approached them. However, the cross of Christ slew the dragon and tamed the bulls of Lupa.

The stratagem by which Medea destroyed Creon and his daughter is the very same by which Hercules perished, having received from the Bacchic virago, Deianira daughter of *Oineus* the vitisator, a medicated garment. Deianira was the fatal object of contention, upon occasion of whose rape [194] the Lapithæ were raised up in arms against the Centauri, to the ultimate ruin of both parties; and Deianira was likewise a chief of the amazon [195] women, who fought against Hercules for the possession of *the Belt*.

Lamia was daughter [196] of Belus, and she was so famous for residing in a tower, and committing therein all sort of

[191] Lycophr. *v*. 174.
[192] 3. c. 19. s. 11.
[193] Jac. de Voragine. Leg. Sanct. fol. cxvi.
[194] Lactant. in Stat. Theb. 5. *v*. 263.
[195] Diod. Sic. *L*. iv. c. 16.
[196] Schol. in Aristoph. Pac. *v*. 757.

enormities, that the *Tower of Lamia* [197] was a proverbial bugbear. She and her sisters were the nurses [198] of *Bacchus*, and were infamous [199] for their bloody fanaticism. She was said to be the mother of Scylla, but she is [200] in reality the same person; and the superstitious believed in her appearing from time to time as a succuba and vampire, to suck the blood of [201] young men or to devour children. She was a [202] queen of incomparable beauty, who inhabited a valley full of ivy and yew trees [203], with an erect mount in the centre, but she was said to have been transformed into a brute, by reason of her shocking cruelty. According to Euripides [204] she was herself a Sibyl, but Pausanias [205] says that Herophile her daughter was the first Sibyl who ever delivered oracles. Jeremiah speaks of some beings by the name of Thanim, and Isaiah of the same or others by that of *Lilith*, which are both rendered Lamiæ in the Vulgate, Lamiæ [206] nudaverunt mammas, etc. and ibi [207] cubavit Lamia, etc. The Jews understand a Fury [208], or a Fate, by Lilith. Archangelus [209] Minorita says, "*Lilit*, "Lamia, Furia," and derives it from Laiela, night; which is not unlikely, in as much as Apollonius [210] calls the same personage

[197] Tertullian. Adv. Valent. c. 3. tom. 2. p. 146. Semler.

[198] Nonn. Dion. *L.* ix. *v.* 28.

[199] Ibid. et vers. sequent.

[200] Stesich. cit. Schol. in Apol. Rhod. iv. *v.* 828.

[201] Philostr. vit. Ap. Tyan. *L.* iv. c. 25. p. 165. Olear.

[202] Diod. Sic. xx. c. 41. and see Dion. Chrys. orat. 5. p. 85, 6.

[203] See above, p. 307.

[204] Eurip. in prolog. Lamiæ, cit. Lactant. 1. c. 6. et Barnes Eurip. p. 478.

[205] *L.* x. c. 12. s. 1.

[206] Jerem. Lament. 4. *v.* 3.

[207] Isai. 34. *v.* 14.

[208] Vincent. Bellov. Spec. Doctr. *L.* xvii. c. 188. chart. 232. b. Venice, 1494.

[209] Cab. Dogm. p. 798. ed. Basil. 1587. Among other fables it is said that Lilith, Naama, and two others were the mothers of the dæmons. Lilith was the wife of Adam, who refused to obey him, and whose fate it was to kill all her children, and those of her posterity, excepting such as were saved by the name and sign of three good angels. Bochart. Hieroz. *L.* vi. c. 10. p. 831, 2.

[210] Argonaut. iv. 828. et schol. ibid.

Hecate the Nocturnal, whom Stesichorus called *Lamia*. "Au- "divi," says Vincent of[211] Beauvais, "quod Lamiæ bestiæ sunt in "Oriente, circa partes illas quæ attinent Turri Babel in campo "Sennaar;" which may be considered as the same statement, in substance, with that of Martianus[212] Capella, who says that the isles of the *Gorgons*, and the Hesperian Horn of Amalthea, were situated in Babylonia. Lilith the Lamia would seem to have been a warriour queen of the *Sabian* or *Sabæan* sect, for Rabbi Aben[213] Ezra paraphrases Job, c. 1. *v.* 15. "and the Sa- "beans fell upon them and took them away," by these words, "irruit subito Lilith regina Zamarcand et abduxit eos." Samarcand, we must remember, is situated in the mythical kingdom of Tomyris the amazon, who had the[214] head of Nimrod in her bloody cauldron.

Anti-opè is a name signifying the *simulation* or *personation of a voice*, and the drift of that appellation is to denote a sibylla, or a woman in whom He "who spake by the prophets" resides bodily. Antiope was daughter of Nycteus, and was honoured with the embraces of Jupiter, to whom she bore the famous Amphion, of whom we have several times spoken. But a very different story is preserved by Lactantius[215] Placidus. Nycteus was king of Æthiopia, felix si nunquam pater fuisset, and excited the desires of his own daughter, who, by the fraud of her nurse, was introduced as a stranger to her father's bed. In fact, it is the fable of Venus Myrrha without any variation. She was a prophetess who delivered oracles from the tripod, and was the concubine of Musæus; and, as we farther learn from the poet Hermesianax, she was the goddess, who was worshipped as Ceres in Heaven, and by another name in Hades;

Ου μην ἐδ' υἱος Μηνης ἀγερασ-ον ἐθηκεν[216]
Μωσαιος χαριτων ἡρανος Ἀντιοπην·

[211] Vincent. ubi supra.
[212] *L.* vi. p. 226.
[213] Cit. J. Morin. Exercit. Biblic. *L.* 2. exc. viii. c. 5.
[214] See Herod. l. c. 214.
[215] Schol. in Stat. Theb. 3. *v.* 507.
[216] Vide Hermesianact. p. 3. ed. London. 1825.

Ἡ τε πολυμνητης ἐν Ἐλευσινοιο τριπεζαις
Ἐυασμον κρυφιων ἐξεφορει λογιων
Ῥαριον ὀργιων' ἀνεμωδεα ποιπνυσα,
Δημητρα· γνωστηδ' ἐστι και ἐιν αἰδῃ.

The authour of the Orphic hymn to Ceres Eleusinia agrees in the like account of her tripod, or prophetic throne, and her *Evasmus*,

Ἐγκυκλιοις διναις περι σον θρονον ἐυαζυσα[217].

Antiope was the consort of[218] Jupiter Pierus or Picus, and in consequence became the mother of the nine Pierides or Picæ. But she was equally well known in the annals of war and bloodshed, and fought against Theseus as queen of the Amazones.

Canace or Canoulia was daughter of king Ai-holus, who had also six sons, one of whom surpassing the others in fame was called Macar or Macar-eus, *the blessed God*, and Ai-holion, *son of the king of the whole earth*,

Λεσβος τ' ἠγαθεη, Μακαρος ἑδος Αιολιωνος.

Canace was reported to have cherished an incestuous passion for her brother Macareus, and that is what, in the exstant remains of antiquity, is chiefly known concerning her. But in those sources no longer exstant, but to which the poets of romance had access, many other things were to be found concerning her. She[219] was the daughter of Cambuskhan, or king Cambus (which is the same name as *Cambyses*), king of Tartary; and was the subject of a war, in which Camballo contended against two, or, according to Spenser, three brothers for the possession of her, and which would seem to have been partly a religious war, from what we read of Cambuscan's zealous devotion to a certain sect, whereunto he had sworne fidelity. She was a witch who had obtained a ring by which

[217] Orph. in Cer. Eleus. Hym. 39. *v.* 15.

[218] Cic. de N. D. *L.* 3. c. 21. Ovid. Met. *L.* 5. *v.* 676.

[219] See Chaucer's Canterbury Tales. *v.* 10323 ets. and the Faerie Queen. v. canto 3.

she could understand the language of birds, and discover the rare virtues of every herb that grows, so that she could heal every man's ailments

All be his wounds never so deep and wide;

also, a mirrour in which she could read the future destinies of herself and of the whole kingdom, the friendly or hostile dispositions of her neighbours, and the sincerity of lovers; and a sword of such virtue, that it would cut through the thickest armour with it's edge, while the flat side thereof would heal again whatsoever wounds it had made. These enchanted implements were kept at Sarra in "the highe tower." And there was yet another, the wondrous artificial horse, by the intervention whereof an injured husband was successful in a war, undertaken on account of his wife;

And after wol I speke of Algarsife
How that he wan Theudora to his wife,
For whom ful oft in peril grete he was,
Ne had he ben holpen by the Hors of Bras.

I will not digress any further into ancient mythology for the purpose of displaying this woman (who was indeed, in one sense, what she pretended to be in another, a second Eve) under more of her various names. These few will suffice for the present time. And we will return to that of *Helena Venus*, who received the apple of discord. It was supposed by some that she was a woman only in appearance, and that Paris was deceived by a mere præstige or phantasma of Juno,

Τερας, ϐ' τερας, ἀλλ'[220]
Ἐριν Δαναων, νεφελας
Ἐπι ναυσιν ἀγων
Ἐιδωλον ἱερον Ἡρας,

and that opinion is sufficient to indicate, that the real *Helena* was a being of a very different kind, and one whose humanity

[220] Eurip. Helen. 1147.

was merely an outward form. The like opinion was maintained concerning the humanity of Jesus Christ, by most of the hæretical sects, who flourished in the first and second centuries. But the man from whose preaching they all derived their doctrines, Simon Magus [221], had a woman in his company, by name Helena, who lived *in a high tower*, and worked or pretended to work miracles. He affirmed that he himself was God, and that she was Luna, Selenè, Minerva, the Universal Mother, and the *Substance* of all things, his "first "intelligence," by whom he created the world of spirits, and who had previously been incarnate in the person of Helena wife of Menelaus, on whose account the Trojan war was waged. Other Simoniacs thought that a mere phantom of her had been in Troy, and that she herself resided with the supreme god. When we reflect that Rome was called New Troy, and was founded as a place of refuge for the wandering dii penates, who had been expelled from the Divôm domus Ilium, and that, a short time after the spiritual identity of Rome and Troy had been blazoned to the world by the usurpation of Octavius, calling himself one of the Æneadæ,

(*tibi* quem promitti sæpius audis
Augustus Cæsar, divôm genus)

and by the splendid flattery of his parasitical poets, the spiritual identity of the Septimontium and of Babylon was proclaimed by the Evangelist; when we reflect, I say, that New Ilion is New Babel, it is difficult not to believe that the old Ilion is the old Babel. But when we remember, that the *mystery of iniquity* called Babylon had actually *begun to work*, at the time when Simon and the hæresiarchs his followers were pursuing their career, and that they did so in the name of Helen wife of Menelaus, it becomes plain to our apprehension, that the Tower of Babel was the Pergamus of that

[221] See vol. 3. p. 412, 3.

celebrated strumpet. And this, let us farther observe, is no trifling of poets or mythologians, but it is the *gnosis* or dark recondite wisdom of men who pretended to know all the most ancient arcana of the world, and to whom had indeed been handed down many of the earliest and foulest figments of the great *Prince of Lies*. Simon the consort of Helena Minerva, was a Samaritan; but the Samaritans and other gentiles situated between Antiochenè and Judæa had previously overrun the latter country, I mean in the days of Antiochus Epiphanes, in a furious crusade against the worship of God. Upon that occasion two apostate Jews were successively appointed high-priests, in order that they might profane the sanctuary with the worship of Jupiter Olympius and other evil spirits, and they received new names upon assuming Satan's pontificate, the former being called Jason, after the lover of Medea, and the latter *Menelaus*. Therefore it appears, that the learning of the Daphne of Antioch had been handed down to Simon Magus.

We find Helen, Medea, Lamia, Canace, and Helena of Simon, all in *towers*. It is worthy to be observed, that Psyche, (the human soul) when she was desirous of descending into hell, thought the only way thither was from the summit of a tower, and, when she received oracles of the most occult necromancy, they were delivered to her by the voice of a high tower. Nec cunctata diutius [222] pergit ad quampiam turrim prealtam, indidem se datura præcipitem. Sic enim rebatur vel ad Inferos rectè atque pulcerrimè se posse descendere. Sed turris prorupit in vocem subitam. . . . . Sic turris illa prospicua vaticinationis munus explicuit.

VII. As Helena was the cause of war, so also *Palladium* was a great hinge upon which it was thought to turn. The palladium is considered by those writers who mention it (of whom Homer is not one) as an inanimate substance, but

[222] Apul. Metam. vi. p. 412. . .420.

one in which so strange a virtue resided, that whosoever possessed it must become master of the city of Ilion, and that those who retained possession of the palladium could never lose the aforesaid city.

Pallas was an Arcadian giant, son of the flood-king Lycaon, or Megamedes, and father of the Moon,

δια Σελληνη[223]
Παλλαντος θυγατηρ Μεγαμηδεϊδαο ἀνακτος,

but the name was also used, and far more celebrated, in the feminine. The mystery is the same we have lately mentioned, and Pallas ὁ και ἡ is the same as Hellen-Helena the androgynous child of Deucalion. The male Pallas is Jove, for he was the parturient god out of whom the goddess Pallas came;

—— great Vulcan struck the blow,
And, sudden from her sire's immortal brow
Starting, she raised the war-cry loud and long,
And Heaven and mother Earth abhorred the song.

One fable is, that Minerva having slain Pallas the daughter of Triton, made an image of her, and clothed it in the Ægis or goat's-skin, and deposited the same in the hands of Jove. And, some time afterwards, the *Pleiad* Electra, having been violated, did, in resentment thereof, and in concert with Atè or divine wrath, throw it into the land of Ilion. King Ilus, following the footsteps of a cow (that is of the ark, or *cow Theba*, which was carried before the people), was led by her to the Mount of God's Wrath, the Ἀτης λοφος, and there he built[224] Ilion as a *temple for the*[225] *Palladium*.

Another is, that Chryse daughter of king Pallas, when she married Dardanus, received from Minerva the palladia, and the reliques (ἱερα) of the Great Gods. They were taken by him to Troy, in compliance with an oracle, which

[223] Hom. Hym. Merc. *v.* 100.
[224] Apollod. 3. c. 12. s. 3. Lycophr. *v.* 29.
[225] Apollod. ibid.

declared that the city they were about to found would last ἀπορθητος, as long as they preserved and worshipped θυσιαις τε χοροις [226] τε those gifts of the daughter of Jove. The Romans indeed feigned, that Troy had two palladia, one which was stolen by Diomede and Ulysses, and another which Æneas brought [227] to Italy. But Arctinus, the most ancient poet, (παλαιοτατος, ὠν ἡμεις ἰσμεν, ποιητης) by whom the Palladium was mentioned at all, declared that there [228] was only one, the gift of Jove, which was kept in Ilion, κεκρυμμενον ἐν ἀβατῳ, and that the Greeks only carried away a sham one, made ἀπατης ἑνεκα.

Another again is, that Minerva [229] was the daughter of Pallas and Tritonis, who murdered her father, and clothed herself in his skin which she had flayed from his body, and on that account was generally called by the same name as him, *Pallas*. He was a man with wings to his feet, and had attempted to violate her person, which was the reason of her killing him, and she wore his skin with the wings to it, *as a goat's skin* or ægis [230], ὡς αἰγιδα. Here we see that the *Goat's skin* which covered the Palladium was *Pallas's own skin*, and that confirms what I have elsewhere suggested, that the ram's skin of *Phrixus* was his own skin.

John of Antioch relates that the astrologer Asius, from whom one part of the world, formerly called [231] Epitropos, took the name of Asia, made the palladium by the rules of his art, as a talisman for the defence of the city, and gave it to king Tros.

But Arnobius [232] and St. Clement of [233] Alexandria give a

[226] Dion. Hal. Arch. *L.* 1. c. 68.

[227] Id. ibid.

[228] Id. Ibid.

[229] Julius Firmicus Maternus de Erroribus Profanarum Religionum, p. 26. ed. Wower. Oxon. 1662.

[230] Tzetz. in Lycophr. *v.* 355.

[231] This name should probably be written *Epistrophos*, which might signify the seat of *Empire*, or that of *Perturbation*. But Cedrenus has it *Epirrhopos*, which may mean *central*. Johan. Antioch. p. 138. Oxon. 1691. Cedren. cit. in notis. Tz. in Lyc. *v.* 355.

[232] Adv. Gent. *L.* iv. c. 25.

[233] Protrept. p. 41. ed. Potter.

plainer account of what it was, saying, that the palladium was *the bones of Pelops;* and Julius Firmicus [234] adds, that it was made out of those bones by one *Scytha* (Cuth), an avaricious man, who sold it to the Trojans with idle and vain promises of it's efficacy. Lycophron [235] mentions that Troy was taken by means of the bones of Pelops, brought from Latrina in Elis,

Ταις τ' Αιακειαις χερσι, τοις τε Ταντα̃λυ
Λαιτριναν οἰκεῤῥω̃σι λειψανοις πυρος
Παιδος καταῤῥοχθεντος ἀἰθαλῳ δεμας,

and [236] Pausanias, that the shoulder bone of Pelops was brought from Pisa in Elis in order to take Troy; that on the return of the Greeks from Troy, it was sunk in the sea; and that, ultimately, it was fished up again by one Damarmenus of Eretria, of whom the Eleians bought it, and made him and his posterity the hæreditary keepers of the bones of Pelops. But in his time, he says, the said shoulder was not forthcoming at Elis. These narratives are just the converse of those which make the bones a talisman of defence for Troy, but nevertheless they agree in the substantial point, that upon the possession of them hung the fate of Ilion.

It therefore behoves us to enquire who this Pelops was. His was one of the many genealogies drawn in three or four descents from some hero of the flood to the age of the Heroic War. The gentiles were aware that *Violence and Corruption* occasioned the flood, and also that that violence mainly consisted in those two kindred abominations, anthropothysia, and anthropophagia; and although Lycaon (who is Lamech) was justly distinguished from Deucalion or Noah, yet they sometimes fell into the errour of implicating the latter in the crimes of that generation, in which he lived. Of this Saturn is one instance, and Tantalus is another. He sacrificed his

[234] De Err. Prof. Rel. p. 24.
[235] *V.* 53.
[236] *L.* 5. c. 13.

own son Pelops and stewed him in a cauldron, from which he arose with renovated limbs,

Ἔπει νιν καθαρου λεβητος ἐξελε[237]
Κλωθω ἐλεφαντι φαιδιμον
Ὦμον κεκαδμενον.

The same Tantalus, who is said to have been "preemi-"nently honoured by the[238] watchers of Olympus," cut up the limbs of his son, and set them before the Gods, who came to feast at his table. Ceres ate the shoulder of Pelops; and Tantalus was condemned to an appropriate punishment in Hell. His son Pelops was carried up to the house of Jove; but he seems to have been in some danger from the waters, for *Neptune*[239] gave him a golden chariot drawn by winged horses, and taught him to drive it over the waves, skimming the surface of the deep;

Ριμφα μαλ', οὐδ' ὑπενερθ' ἐδιαινετο καλχεος ἀξων.

Tantalus (I say) was a name of Noah, which means *the Long-Suffering*. He was surrounded by judicial waters, and by food of which he was not permitted to taste. The heathens regarded him as an odious personage, and devouring, or causing to be devoured, his own children. But they could not deny, that he was admitted to the[240] counsels of the Gods and received immortality from them;

Occidit et Pelopis genitor, *conviva Deorum*.

However, they imputed his humiliation to a circumstance, which was indeed a source of grief to him and of apostacy and lasting calamity to his descendants. Having planted vines, and from them

[237] Pind. Olymp. 1. *v.* 40.
[238] Ibid. *v.* 86.
[239] Pind. Ol. 1. *v.* 140. Himerii Orat. Nuptial. in Biblioth. Uffenbach. vol. 1. part 2. p. 591. et Orat. ad Anatolium in Phot. Bibl. p. 375. ed. 1824.
[240] Hygin. Fab. 82. p. 158. qto.

Crush'd the sweet poison of misused wine,

he imparted to mankind the drink of the gods in heaven [241] and cup of immortality;

ἀθανατων ὁτε κλεψας [242]
Ἀλικεσσι συμποταις
Νεκταρ ἀμβροσιαν τε
Δωκεν, ὁισιν ἀφθιτον
Θεσσαν.

Apollonius of Tyana beheld in India a statue [243] of him holding a bottle of imperishable liquor, of which he and the philosopher Iarchas drank. Others represented him as being punished for his blasphemous language concerning the sacred things of paganism, and especially for maintaining that the sun [244] was nothing but a mass of red-hot matter. A counterpart of Atlas, he was fabled ἀνατεταμεναις χερσι [245] φερειν τον ὀυρανον. He was the father of Cyclops [246] and grandfather of Nilus the river-god of Ægypt. He was ripped from the womb of the Oceanid Nymph Pluto (*the wealthy*) or [247] Plotis (*the Navigatress*) otherwise Plotè,

Πλωτες ἀινοτοκε Βερεκυντιδος, ἡς ἀπο λεκτρων [248]
Ταντalος ἐβλασ-ησεν.

This Nymph was undoubtedly the Ark, the quadrangular goddess Cuba, Cubebè, Berecynthia, or Rhea, wife of Saturn, and not the less his wife for being his mother also. The ark was his mystical mother [249], because he was himself born out

241 See Matthew, c. xxvi. *vv.* 28, 29.
242 Pind. Ol. 1. *v.* 98.
243 Philostr. *L.* 3. c. 25. c. 32.
244 Schol. Pind. in loc. cit. Cic. Tusc. iv. c. 16. et Davis, ibid.
245 Schol. Eurip. Orest. *v.* 985.
246 Schol. Ap. Rhod. iv. *v.* 296.
247 Lact. in Stat. ii. Theb. cit. Berkel. in Anton. Lib. c. 36.
248 Nonn. Dion. *L.* xlviii. *v.* 730. et vid. Hom. Od. *L.* x. *v.* 3. et 23.
249 This is the complicated incest of the mysteries, invented by people whose delight was in wicked imaginations; and hence, or from similar sources, comes the riddle of Antigonus to Pericles Prince of Tyre,

of it's womb; his wife, because it was the mother, as he was the father, of all men; and his daughter because it was made by him.

The tomb of Pelops at Olympia was an *oracular heaven,* as I understand the epithet applied to it,

Τυμβον ἀμφιπολον ἐχων
Πολυξενωτατῳ παρα βωμῳ,

and it is the same which Homer called [250] Διος τυμβον. The Throne [251] of Pelops was upon Mount *Sipylus,* which name (I believe) signifies the *gate of the Gods,* near to the lake and tomb of Tantalus; and at Heraclea of Pontus, by the Euxine sea, there was a grove or temple [252] of Pelops. The sword of Pelops [253] was preserved in a place called the Altis, at Olympia, and the sword which Theseus found underneath a rock, and by virtue of which he asserted his birthright, was the Pelopian [254] sword. Mercury received from Jupiter a sceptre,

Ἑρμειας δε Fαναξ δωκε Πελοπι πληξιππῳ,

and from the family of Pelops it passed into the hands of the Chæronæans, who worshipped it in preference to all other [255] Gods. Hercules founded the quinquennial games of Olympia

He's father, son, and husband mild,
I mother, wife, and yet his child.

Antigonus seems to unite the characters of the Sphinx, of Œnomaus the father in law of Pelops, and of Cinyras; but the ænigma has no meaning in the play, because, altho' he is his daughter's father, and husband, he is not her son in any sense however strange or captious. That is a proof that Shakespeare worked upon some ancient materials in this instance, for, though he might make nonsense of them, by misapplication, he can not be supposed to have invented pure and absolute nonsense, that being a practice of much later date than his. Besides, the origin of Antigonus and his riddle may be found in the romance of Sir Tristram of Lionesse. See Tristan de Léonois, p. 15, 6, 7.

[250] See above, p. 268.
[251] Pausan. *L.* 5. c. 13.
[252] Ibid. c. 26. ad finem.
[253] Pausan. *L.* 6. c. 19.
[254] Hygin. Poet. Astr. p. 436. and see Fab. 88.
[255] Pausan. *L.* 9. c. 40.

in the valley of *Pelops the Saturnian*, and thither he brought the olive tree from the sides of the North;

Ἀλλ' ἐ καλα δενδρὲ ἐθαλλεν [256]
Χωρος ἐν βασσαις Κρονιε Πελοπος.

The Hyperborean Olive was impressed upon the shoulder of Pelops and all his posterity; non agnovit Orestem Iphigenia ante quam signum Pelopei generis [257] oleam in dextro humero vidit. Upon occasion of establishing those games, Hercules raised an altar to Pelops, and *afterwards* he raised altars to the twelve other Gods; ἐθηκε δε και τον Ὀλυμπιακον ἀγωνα [258], Πελοπος δε βωμον ἱδρυσατο, και Θεων δωδεκα βωμους ἑξης ἐδειματο. And the altar appears to have been his sepulchre; ἀγωνα . . . ἀρχαιῳ σαματι [259] παρ' Πελοπος ἐκτισσατο, whereupon the Scholiast says ἐν και το ἀυτον ἐστι σημα και βωμος. The nuptial chamber [260] of Pelops, in which he wedded Hippodamia, was a purple wave of the sea, which curled like a canopy over his bed. In this we cannot but recognize the watery wedding of Cham, who lay with his wife [261] in the ark, and in that gloomy chamber engendered his son Cush. His bones were deposited in a brazen ark [262] or kibotus. The Latin poet Ausonius seems to have regarded Pelops as being the same person with Jupiter, for, in the first of two epigrams on the Olympic games, he writes,

Prima Jovi magno celebrantur Olympia Pisæ,

and in the second,

Tantalidæ Pelopi mæstum dicat Elis honorem.

Behold the upshot of all this. Jupiter Pelops was the son

[256] Pind. Ol. 3. *v.* 41.
[257] Chron. Parium cit. Stritter Mem. Pop. Septentr. iv. p. 530.
[258] Apollod. *L.* 2. c. 7. s. 3.
[259] Pind. Olymp. 10. *v.* 30.
[260] Himer Orat. Nupt. in Bibl. Uffenbach. 1. pt. 2. p. 591. and in Phot. Bibl. p. 366.
[261] See above, p. 167.
[262] Pausan. *L.* 6. c. 22.

of Noah, rode in the ark, and came out therefrom, succeeded him in power, and died; and when considered as the supreme Deity, was worshipped with divine honours, as Jove, and when considered as a man, with heroic honours, as Pelops. So, Noah his father had apotheosis as Saturn, and heroism as Tantalus. The name *Pel-ops* means the *self-existing voice*, and could belong to no man in whom a divine nature was not thought to reside. Nimrod assisted in consecrating to him an Olympus and temple-tomb, there planted the Armenian olive-tree, and instituted a quinquennial feast in his honour.

His bones were sacred reliques to which miraculous properties were ascribed. Not only the spirit of Python gave oracles from the kibotus where he lay, but it was believed, that so long as his remains were preserved, the city and the kingdom would stand; and that the party possessing them was sure of victory.

I have cited a story, that one of his bones, namely his shoulder, was missing, and that loss was supplied by an ivory one, whence he was humero . . . . Pelops insignis eburno; but it appears from Pliny that it was also said to be *his rib*, in Elide Pelopis costa[263] eburnea ostendi solebat. The androgynous character of Adam was ascribed to Cham, or *Jupiter Hellen*, and therefore it is superfluous to explain why he had lost a rib. Ceres, the goddess mother, had *consumed it*, that is, it had been expended upon the formation of her. But Helena was the fæminine Cham, the renascent Eve, and the Sibylline oracle was delivered thro' her mouth. She was herself *the Rib*, and, together with the skeleton minus the rib, she made up the sum total of the *palladium*. Thus it was that, altho' the bones of Pelops in general were the Palladium of Troy, *one bone* was of such primary importance, as Pausanias describes it to have been. I have mentioned that Helen had a tripod which was cast into the sea, and from what is cited above, concerning Damarmenus the Eretrian, it may be surmised that the tripod in quæstion means the oracular

[263] *L.* 28. c. 6.

shoulder of Pelops; but that will be brought almost to a certainty, by considering the occasion upon which this tripod first made it's appearance. "Some," saith [264] Diogenes, "relate that "it was of Vulcanian fabric, and given by the god to Pelops "*at the time of his being married*, and that it afterwards came "into the hands of Menelaus, and was taken away from him "by Alexander upon occasion of the rape of Helen, and was "cast into the sea by her, who said that it would become a "subject of contention." Of the two Pelopidæ, Agamemnon, and Menelaus, one enjoyed the *sceptre* and the other the *rib* of Pelops. The testimony of those who say, that Pelops was the palladium of Troy, and the foregoing explanation of who Pelops was, derive the strongest confirmation from Lycophron, who says that the Pergamus of Ilion was *the tomb* [265] *of Jupiter Agamemnon.*

We have carried the matter thus far, that the heaven-built city of Helen was the place in which the mortal remains of the patriarch Jupiter were deposited; and in so doing we have nearly brought it home. Because we have previously shewn that they were carried to Shinar of Babylonia, and there interred by his own son in the temple-tomb of Jupiter Belus at Babel. The fate of those reliques hath been variously accounted for; but it appears that in truth they remained inviolate and unremoved in the days of Xerxes and of Alexander. However, the priests of the various nations pretended to have portions of these remains, in the same way as various Christian churches have pretended to possess the True Cross, and other palladia connected with their doctrines. As Rome was the predicted New Troy, the palladium was especially said to have been [266] transferred thither by Æneas. But the Argives [267] maintained that they had it in their

[264] De vit. Thal. c. 7.

[265] See Lyc. v. 335. 1124. 1370. and Staphylus cit. Clem. Alex. Cohort. p. 32. ed. Potter.

[266] Pausan. *L.* 2. c. 23. s. 5.

[267] Id. Ibid.

town. It was also said to be at Athens, where Agamemnon [268] had left it in the hands of Demophoon, son of Theseus. But, with respect to the mode of it's removal from Ilion, Ulysses and Diomede are generally said to have taken it out of the Pergamus in the last months of the siege,

cæsis summæ custodibus arcis[269].

The keeper of the arx is called Alcathous by Quintus Calaber, who says, that Helenus being jealous of Deiphobus, the new husband of Helena, suggested this enterprise, which

Ἀλκαθοῳ ϛονοεντα φερειν ἠμελλεν ὀλεθρον[270],

but Alcathous was the son of *Pelops*, for whom Apollo constructed, with his lyre, a magic wall and tower;

Φοιβε πατερ, ἀυτος μεν ἐπυργωσας πολιν ἀκρην
Ἀλκαθοῳ Πελοπος παιδι χαριζομενος.

He was Cush, the aged son of Ham, who was slaughtered at his father's tomb, or at the altar of Jupiter Agamemnon, when the tower was taken. John Tzetzes states that Antenor gave it up to them,

Και γαρ Ὀδυσσευς νυκτωρ ἠδε παϊς Τυδηος[271]
Ἀυτονυχι κομισαν Ἀντηνορος ὠκα λαβοντες,
Τοις γαρ ἐην φιλος ἠδε δαμαρ ἱερεια θεοιο.

Theano [272] *wife of Antenor* was then priestess of Minerva, and it follows that, in order to make any sense, we must read, τῳ γαρ ἐσαν φιλοι. Dictys [273] pretends, that, after the fall of Ilion, Ulysses, Ajax, and Diomede, contended for the Palladium, and that, upon it's being adjudged to Ulysses, Ajax slew himself. But these are idle tales, and the cause of the

[268] Polyæn. Strat. *L.* 1. c. 5.
[269] Æneid. 2. *v.* 126.
[270] Quint. x. *v.* 352.
[271] Tz. Methomerica. *v.* 517.
[272] Tz. in Lyc. *v.* 658.
[273] Dict. *L.* 5. c. 14, 15.

death of Ajax is well known from him, qui nil molitur ineptè. It is hardly possible that the palladium could have been subtracted while the city held out. The removal of it from it's soros or sarcophagus in the pyramid would be a laborious job, and the idea of it's being *furtively* effected is absurd. Indeed, if these post-Homeric fablers had known what the palladium really was, they would never have invented such a sacrilegious tale. The Ægyptians of Sais worshipped a small statue of Minerva, to which they ascribed a talismanic virtue, and when colonies from that Ægyptian city removed into Athens and Rome [274] they brought with them the like images of that goddess, from which circumstance the poets who flourished after the great emigration from Ægypt into Greece invented, probably, the word *palladium*, but, more indisputably, the legend of Ilion being defended by a small statue of Minerva; a legend, which is rendered absurd by the writings of Homer, in whom we find that dæmon, or divine energy, who is so called, to be esteemed the unrelenting enemy of Troy and of those to whom Troy appertained. It is true that the besiegers did by stratagem obtain possession of the Tower, and, by consequence thereof, of the palladium and of every thing else that the tower contained, which is a very different way of telling the story. And of that hereafter.

Ilion was built by the gods in honour of Laomedon, unto whom also Jupiter had given horses of a cœlestial breed, qui *super aquas* et aristas [275] ambulabant. That man has left a reputation similar to that of Pelops, a reputation of unrivalled greatness, but of wickedness so hateful in the eyes of heaven, as to be visited upon his latest posterity. His was another heroic name of the man who was sometimes called Pelops. *His bones* were the palladium of Ilion, if we judge by the care with which they were deposited (as it is said) over the Scaian

[274] See vol. 3. p. 150, l. and 160, l.
[275] Hygin. fab. 89.

gate, and by the pains which Ulysses [276] took to steal them away from thence. Plautus says, that he had heard of three charms or talismans upon which the fates of Troy depended, and the third of them is the bones of Laomedon;

Ilio tria fuisse audivi fata quæ illi forent exitio [277];
Signum ex arce si periisset; alterum etiam est Troili mors;
Tertium, quum portæ Scææ limen superum scinderetur.

The language of Servius, indeed, amounts to an absolute declaration of Laomedon's being the palladium, novimus integro sepulchro Laomedontis, quod super portam Scæam fuerat, *tuta fuisse fata* [278] *Trojana*. Were there, then, two human skeletons, preservative of Ilion, that of Pelops, and that of Laomedon? It is possible, however unlikely. But did the same man, Ulysses, twice enter Ilion by stealth, twice penetrate into it's most secret and guarded recesses, and twice bear away without detection an object so large as the coffin which contains the mortal remains of a man? Such an idea is absurd. One and the same transaction is alluded to and misstated in both these legends, and we establish this momentous fact, that Laomedon the ancestour of Memnon is the same person as Jupiter Pelops Aga-Memnon the ancestour of king Aga-Memnon.

When I say, that the remains of Cham, brought from Armenia into Shinar of Babylonia, and intumulated in the tower of Babel, are the palladium which was kept in the pergamus of Hercèan Jove at Ilion, I do not want for other memorials historical or mythical by which to support that proposition. Cham was the [279] first or second Zoroaster of

[276] Theodontius cit. Boccaccio Geneal. de gli Dei *L.* xii. p. 177. b. Venet. 1627.

[277] Bacchides, act. iv. sc. 9. *v.* 29. The first of these three is the vulgar notion of the statue. The second, to be intelligible in the ears of Homer's cotemporaries, should be expressed Memnonis mors, for the fables concerning Troilus are of later invention.

[278] Serv. in Æn. *L.* 2. *v.* 241.

[279] Above, p. 270. n. 298.

the Magi, and we are told by Suidas and Cedrenus that Zoroaster enjoined the Persians to preserve his ashes for ever, as a sure pledge and muniment of their empire. Their banner was *a ram*, and that animal is, in Scripture, the type of Persia. Aiaia, so often mentioned already, was attacked by a confederacy of Grecian heroes, who carried off from thence the too famous Medea, and also a relique which was guarded by magical spells in the grove of Mars, the golden fleece of a ram. The story is, however, in one respect, the converse of the Trojan one; because in that story we read that the woman was the object sought by the besiegers, and the palladium was only the means of reducing her into their possession; whereas, in the Argonautica, the sole object of the assailants was to obtain the ram's fleece, and the lewdness and perfidy of Medea served them as a means of obtaining it. But understanding, as we do, that this was a religious war, and that the possession of that sorceress and sibyl was intimately connected with the possession of the Tower, the Oracle, and the Bones of Cham, we cannot but see that there is no real variance between the two. Had king Priam asked the Danaans for the reason of their coming, their true and full answer would have been, in the words of Proteus,

Οὕνεκ' ἐχεις Ἑλενην και Ὀφιν.

Besides *Hellen* Jove, and the great mother Idæan *Helena*, we have a third name of that family, *Helle*, and that name belongs to the history of the schismatic war in it's Argonautical form. Athamas (or Thaumas, *Chaotic Darkness*) married Nephele (the Clouds) and was a cruel father, seeking to destroy his own offspring (a Tantalus or Saturn), from whom Phrixus and his sister Helle fled, and were ferried over certain waters called the *Sea of Helle* upon the back of a golden-fleeced ram. And the skin of that ram was the Colchic palladium. Now, who or what was this portentous being, who passed over the waters in the days of Darkness and of Clouds, and whose mortal reliques were the object of such immense

veneration and such dire controversy? It was *Jupiter Hammon* [280] in the form of a ram. We have already shewn, how that a golden ram was the pledge of supreme power in the house of Pelops, and that it's circumstances strikingly coincide with those of the Colchic ram; we have pronounced the Pelopeian and Phrixèan rams [281] to be one and the same ram. But, as the bones of Pelops are the palladium of Troy, we cannot resist the conclusion, that the Pelopeian ram is Pelops himself, and consequently that the man Pelops is the god Jupiter Hammon. But if the Pelopeian ram is Pelops, analogy will suggest that the Phrixèan ram is Phrixus. And I shall hereafter shew to you in *Phrixus*, Cham, the founder of the *Phrygian* name and nation,

Ἀρχαιον ὀντα Πελοπα, βαρβαρον Φρυγα.

Pherecydes is reputed to have been the first man who ever wrote in prose, and has been variously called a Syrian of Syra, a Syrian of Syria, an [282] Assyrian, and a [283] Babylonian. He is named by Isidore of Seville as the first inventour of [284] Hexameter verse, and anteriour to Homer, and Origen [285] couples his books with those of Linus, Musæus, and Orpheus. He was a prophet [286] and a worker of miracles; and his learning was derived from the Φοινικων [287] ἀποκρυφα βιβλια, or, as Isidore the gnostic more plainly expressed it, from the *prophecies of Cham*, λαβων ἀπο της τȣ Χαμ [288] προφητειας την ὑποθεσιν. He first [289] taught the immortality of the soul, and promul-

[280] Germanicus Cæsar, in Arat. Phæn. *v.* 223. Ampelius Lib. Memor. c. 2. de 12 signis.

[281] Above, p. 303.

[282] St. Augustin Epist. 137. ad Volusianum, tom. 1. p. 407. ed. 1679.

[283] Eustath. in Hom. Od. xv. *v.* 403.

[284] Isidor. Hisp. Orig. *L.* 1. c. 38.

[285] Cont. Cels. *L.* 1. tom. 2. p. 413. ed. Genebrard.

[286] Diog. Laert. *L.* 1. c. xi. s. 2. Apoll. Dyscolus. c. 5. 6. p. 45. 46. ed. Teucher.

[287] Suidas in nomine.

[288] Isidor. cit. Clem. Alex. Strom. *L.* 1. p. 642. ed. 1629.

[289] Cicero, Tusc. Disp. *L.* 1. c. 16.

gated the theology of the serpent Ophioneus; or in other words he invented the mysteries of paganism. Tertullian, in his treatise [290] of the soul, relates that Pherecydes was regarded as a demigod or apotheosis, if not indeed as a complete god; Pherecydem, etc. Deos existimavit antiquitas, nedum Divos. His remains had the virtue of a palladium. The Ionians of Ephesus obtained a victory by having his body in their possession, and buried him with much splendour; yet we read, that the kings of Lacedæmon preserved his skin [291] in obedience to an oracle. In fact, very little is known with certainty concerning the man, who wrote certain Greek books under the name of Pherecydes. His history is a tissue of inconsistencies which the ancient writers endeavoured to reconcile by one of their never-failing resources, making two Pherecydæ, one ancient, and one modern. And they were not far wrong. For most of the extraordinary traditions about Pherecydes are to be understood of the false prophet Cham. And so I understand the accounts which have come down to us of Pherecydes dying a horrible death, being devoured by insects, either lice [292], or *serpents* [293], i. e. worms. He would let no man see him, only thrusting one finger through the door. Early in this volume [294] I ventured a surmise, that the slaying of the serpent Corybus by his two brothers the Dioscuri, did not relate to any homicide actually committed by them upon their brother Cham, but to his destruction by means of some awful visitation of the god of Shem and Japhet, and the truth of that matter is preserved (as I imagine) in the legends of the death of Pherecydes. The two brothers, Castor and Pollux, are said by Lycophron to have sealed Attica "*with a* [295] *worm-eaten seal*" (θριπόβρωτος σφραγις), "a great

[290] Tert. Op. iv. p. 212. Semler.

[291] Plutarch. vit. Pelopidæ. cit. Sturz. Comment. de Pherecyd. s. 5. p. 15.

[292] Diog. Laert. u. s. in s. v. et viii.

[293] Plin. *L.* vii. c. 52. ed. Franz. Apul. Florid. *L.* 2. n. 15. p. 58. ed. Oudendorp.

[294] P. 32.

[295] Lyc. *v.* 508.

wonder to the people," which has been explained, in despair of making any better sense, to mean *ancient*, but very improperly, because all things appertaining to the gods were conceived to be as imperishable as they were ancient. The expression really relates to a very remarkable fact, that the mummy of Cham (which was the true original palladium) was completely honey-combed by the unclean reptiles who were the causes of his death; and it is used with regard to Attica, because that country considered itself under the tutelage of the palladium, and it's antiquarians had even the assurance to pretend, that the palladium of Ilion was originally conveyed to that city [296] *from Attica*. The malady of Pherecydes was not casual, but a judgment inflicted upon him by the Gods for having declared, that a man might live as happily and securely, although he did not offer up sacrifice to any God, and for many other things which he said [297], boasting of his own wisdom. The theosophy vended by Pythagoras was, by general consent, the Pherecydèan, and it is curious to observe, among the fanciful and superstitious prohibitions of that impostour, the following; [298] φθειρα ἐν ἱερῳ μη κτεινειν. He venerated the loathsome Pherecydèan metempsychosis. The blasphemy, for which Pherecydes suffered, is that of Pythagoras, denying the atonement of the world by sacrifice:

> O genus attonitum gelidæ formidine mortis,
> Quid Styga, quid tenebras, quid numina vana timetis,
> Materiem vatum, *falsique piacula* mundi!

It is recorded in Scripture that king Herod Agrippa [299] was eaten by worms as a judgment from God; and history relates something similar concerning the last sufferings of Herod the Great, a part of whose body was consumed [300] by worms and

[296] Serv. in Æn. 2. *v.* 166.
[297] Ælian. Var. Hist. iv. c. 28.
[298] Iamblich. Vit. Pyth. p. 323. Lips. 1815.
[299] Acts, xii. *v.* 23.
[300] Josephus cit. Prideaux Conn. vol. 3. p. 656.

lice. But the idea, of such a death being a divine judgment upon people of singular impiety and wickedness, cannot be derived from the death of either Herod, being as old as the histories of Pheretima queen of [301] Cyrene, Antiochus [302] Epiphanes, and the dictator [303] Sylla, who were all destroyed either by worms or lice, and (as the general opinion went) because of their atrocious misdeeds. Claudius Lucius Herminianus, a cruel persecutour of the primitive Christians [304], vivus vermibus ebulluit, and endeavoured to conceal his malady, saying, nemo sciat, ne gaudeant Christiani. The emperour Galerius [305] is said to have perished in the same way as Herod the Great, in the midst of his persecution of the Christians. [306] Alexander the Paphlagonian ended his career σκωληκων ζεσας. I know not whether St. Mark alludes to this subject, in saying, γεενναν . . . . ὁπου ὁ [307] σκωληξ αὐτων ου τελευτᾷ, και το πυρ ου σβεννυται. The same phrases had been used before his time by [308] Jesus Siracides. But if I were asked, what is the fountain-head of this notion, of pedicular and vermicular affections being eminently judicial, I should say that it flowed out of the circumstances of Cham's death. As to the authour who lived about Solon's time, and was called Pherecydes, it is supposed that we have in the works of Hippocrates [309] a minute journal of his last illness, which seems to have been a bilious fever, and was attended by no great sufferings or extraordinary circumstances. However, I must acknowledge my ignorance of any reasons which should lead us to suppose, that the Pherecydes, whose case is described by Hippocrates, is the famous Ophite philosopher.

[301] Herod. iv. c. 205.
[302] 2 Macc. c. ix. *v.* 9.
[303] Pausanias, *L.* ix. Bœot. c. 33. s. 4.
[304] Tertullian, ad Scap. c. 3. vol. 3. p. 205.
[305] Lactant. de Mortibus Persecutorum, c. 33. p. 228. du Fresnoy.
[306] Luciani Alex. c. 59.
[307] Marc. ix. *v.* 46.
[308] Eccles. vii. *v.* 17.
[309] Hippocrat. Epidem. *L.* vii. tom. 1. p. 863. ed. Vander Linden.

VIII. That Ilion or the Hill of Ate belonged to the kingdom of Ashur-Niniveh, and was supported against the formidable league of it's assailants by that power, we learn from two interesting remnants of antiquity. Ctesias [310] of Cnidus says that Teutamus was king of Assyria, at the time when Agamemnon and the Hellenes went against Troy. The great king sent Memnon son of Tithonus to it's relief with 20,000 Æthiopes, as many Susians, and 200 chariots. Tithonus was at that time the most celebrated general in Persia; and Memnon his son was in the prime of life and heroism, and was the founder of the Memnonian palace at Susa, and of the high road called the Memnonium. He was slain at last by an ambuscade which the Thessalians laid for him; but the Æthiopians recovered his body, and carried his bones home to Tithonus. These things the Persians said were contained in their royal archives. Plato [311], in his treatise of Laws, mentions that the people of Ilion challenged and provoked the war against them, from their confidence in the power of the Assyrians under Ninus. "For that power did even then "retain no small figure and consequence. And as we now "fear the great king, so did the people of that time fear the "said power of the Assyrians which was then established. "For the second taking of Troy was a great reproach to the "Assyrians, seeing that it was a part of their empire." Pausanias [312] declares, upon the authority of information he had obtained at the temple of Delphi, that Memnon did not come from Æthiopia in Africa, but from the Persic Susa and the Choaspes. It appears clearly, from the language of Ctesias, that Assyria, Æthiopia, and Persia, are all intended to denote the same empire, which in the East hath under various dynasties kept the general name of Iran; thus dissipating at a breath the thin mist of Memphian vanity and priestcraft.

Where are we to find a city built by the gods, supported

[310] Apud Diod. Sic. 2. c. 22.
[311] *L.* 3. p. 123, 4. Bipont.
[312] *L.* x. c. 31. s. 2.

by the strength of the Assyrian house of Cush, conquered by a great confederacy, and from whence both the citizens and their conquerours were scattered in confusion over all lands, and to which all the colonies of men affected to retrace their beginnings? unless in Babylonia. And it is a fact that *Babylon* was *Troy*, in Ægypt at least. Soon after the confusion at Babel, certain exiles from Babylonia built a town called Babylon, nearly opposite to Memphis. It is supposed to be the modern Cairo, Babylonia in Ægypto Cayra [313] vocatur; but in the middle ages the whole kingdom of Ægypt was called Babylon, as in Sultan Salahaddin's letter to the emperour Frederic, Christianæ legis adunitio venit super nos in Babylone [314], unâ vice apud Damiatam, et alterâ apud Alexandriam. Josephus [315] pretends that it was founded by Cambyses son of Cyrus during his invasion, but his assertion has not the least probability. Diodorus [316] speaks more to the purpose, concerning the Nilotic Babylon, saying, that it was founded by Babylonians who had revolted against Sesostris or (according to Ctesias) who had come into the country with Semiramis. Close to that city stood the Ægyptian Troy, founded by some Trojans, who had revolted from Menelaus, under whose command they were. "It was the same as Ba-"bylon (says Mr. Bryant in his book on Troy) Βαβυλων "φρεριον ἐρυμνον, a strongly situated garrison, although Strabo "makes them different. This difference arose merely from "one being a city and the other a garrison upon the hill, and "an appendage to the city named Troy." It is remarkable, that not only Babylon, but Troy likewise (although so obscure, and rarely mentioned, in ancient times) was flourishing in the middle ages; Mr. Wesseling, the commentatour upon Diodorus, cites these words from a monkish work called *Patrum Apophthegmata*, Τρωην την ἀνω Βαβυλωνος κατεναντα

[313] Sprott Chron. p. 8.

[314] Galfrid. Vinisaf. Iter Ric. apud Gale Hist. Angl. Script. 3. p. 259. and see Gul. Neubrig. *L.* 2. c. 23. Will. Malms. p. 444. ed. 1815.

[315] Ant. Jug. *L.* 2. p. 87. Hudson.

[316] Diod. Sic. l. c. 56.

Μεμφεως. Rome, therefore, is not a solitary instance of a *New Troy* being equally famous as a new Babylon; the same thing had happened in Egypt before the foundations of Rome were laid. Mr. Bryant had the very words in his mouth, *Troy was the same as Babylon*, and yet he could not see the truth; it is indeed the Chalcedon of the critics, a city of blind men.

Where, unless upon the rivers of Mesopotamia, may we hope to find the wizard Asius, giving his name to the capital of the great realm of Asia, and a king like Priam reigning over it's dependent nations and provinces,

tot populis terrisque superbum
Regnatorem Asiæ,

or, as Dion [317] Chrysostom saith, σχεδον τι βασιλευοντα της Ασιης απασης? That kingdom, it's immensity, and the splendour of it's civil and religious works, are described by Ovid in his epistle of Paris,

Sceptra parens Asiæ, quâ nulla beatior ora est,
Finibus immensis vix obeunda tenet.
Innumeras urbes atque aurea tecta videbis
Quæque suos dicas templa decere Deos.

But we shall hardly believe, that there ever was a time, when the supremacy of Asia was removed from the neighbourhood of Babylon, Niniveh, Susa, Seleucia, and Bagdad, in order to be perched upon the banks of the Dardanelles.

IX. If we suppose Homer to describe events which happened at an advanced period of the postdiluvian world, it is unaccountable that the genealogies of his heroes should have so few generations. Because names and pedigrees usually survive, even when the authentic detail of facts is lost. It has always been the especial business of bards, such as Homer was, to preserve them to a distant age;

[317] De Ilio non capto, p. 164. Casaub.

fortes animas belloque peremptas
Laudibus in longum vates demittitis ævum.

Long after the introduction of Christianity the ῥαπτων ἐπεων ἀοιδοι were the heralds and genealogists of Wales and Ireland. When records and traditions failed them, of course they prayed in aid the poet's privilege of fiction; but where the preservation of names and descents is a serious business, and intrusted to a learned body of men, it were idle to deny them a considerable share of credit. The bards of Arabia claim rather too much in tracing the pedigrees of their chieftains for thirty [318] descents before Mahomet. But Horace is in the wrong, in supposing that,

Vixere fortes ante Agamemnona
Multi,

and that,

fuit ante Helenam teterrima belli
Causa,

but that the early wars and their heroes had vanished into oblivion for the want of bards to sing them. That is the one thing, which the rudest nation of warriours is sure not to want. How much better doth the Epicurean ask;

Say why, ere Thebes oppugned or Troy divine [319]
No elder chiefs in tuneful story shine?
Whither are fled their deeds heroic? Why
To them no monuments which time defy?
In truth, I deem, the Sum of Things is young
And recent Nature from her cradle sprung.

Before the Tale of Troy (whether first sung by Helen, or by Homer) there were no doubt religious or even heroic poems concerning the flood, and such other transactions of the new world, as preceded the great schism between the Scythistic

[318] Sir W. Jones on the Arabs, in As. Res. vol. 2. p. 12.
[319] Lucr. 5. v. 327.

magi and the Sabians; but Homer sung of the first regular wars that were waged in the new world. Beyond that he did not carry back his genealogies, nor did his Muse attempt to swim the intermundane waters. There is an obvious reason for this; the ancestours of Noah were not the ancestours of one man any more than of another, and, when the short branches of the young heraldic tree had been traced, the common trunk remained alike to all.

The prominent leaders in the war of Troy are seldom brought down lower than four generations from the beginning, or sometimes five; and even so it must be understood that many of them were advanced in life. 1. Noah. 2. Shem. 3. Arphaxad. 4. Selah. 5. Heber. 6. Peleg or the Schism. I will subjoin a few genealogies as given by Homer, or as given to Homer's heroes by general consent. 1. Tantalus. 2. Pelops. 3. Atreus. 4. Thyestes. 5. Agamemnon. 1. Jupiter. 2. Arkeisius. 3. Laertes. 4. Ulysses. 1. Ilus. 2. Laomedon. 3. Bucolion. 4. Pedasus. 1. Neptune. 2. Neleus. 3. Nestor. 4. Antilochus. 1. Jupiter. 2. Deucalis. 3. Minos. 4. Idomeneus. 1. Ilus. 2. Laomedon. 3. Tithonus. 4. Memnon. Memnon, being τηλυγετος, stood in the same number of descents as many of his seniors; and Diomede was in the like prædicament, unless we are to reject the verse

Ὀυνεκα δη γενεηφι νεωτατος ειμι μεθ' υμιν

as a gloss upon Agamemnon's words ἡ νεος ἠε παλαιος. If some individuals were given out for *sons* of the gods, they were the miraculous conceptions or antigods, children of imposture, like the ἀντιθεον Σαρπηδονα.

Therefore it appears, that the war of which Homer treats is one of the oldest date; and he was himself but a few degrees removed from the time of which he treats, for he does not make allusion to any thing more recent than the great-grand-children of Æneas. But the interval between Homer and his heroes, though short, is marked by one characteristic

circumstance, the rapid and perceptible decline of mankind from their pristine stature and longevity, which Juvenal has taken notice of, saying,

Nam genus hoc *vivo* jam decrescebat *Homero*.

Diomede lifted up a fragment of a rock ὁ γ' ε' δυω ἀνδρε φερσιεν (saith Homer)

Οἱοι νυν [320] βροτοι εἰσ', ὁ δε μιν ῥεα παλλε και οἰος.

And an equally strong indication may be found in a passage of the Odyssey, which is now in some measure interpolated, but which should be read thus,

Τηλεμαχ' ὲδ ὀπιθεν κακος ἐσσεαι, ὲδ' ἀνοημων. [321]
Ει δη τοι σου πατρος ἐνεσακται μενος ἠυ
Οιος ἐκεινος ἐην τελεσαι Fεργον Fεπος τε,
Ου τοι ἐπειθ' ἁλιη ὁδος ἐσσεται, ὲδ' ἀτελεσ-ος·
Παυροι γαρ τοι παιδες ὁμοιοι πατρι πελονται,
Οι πλεονες κακιες, παυροι δε τε πατρος ἀρειες.
Τῳ νυν μνησ-ησων, etc.

Son of Ulysses, never to thy name
Shall want of courage or of sense bring shame.
For if the spirit of thy sire is dwelling
Within thy breast, in words and works excelling,
Not vain thy destined voyage o'er the sea
Nor ineffectual shall thy purpose be;
And few the sons that match their sires, alas!
Most fall away, and few indeed surpass.

That which is here said is so devoid of all truth and of all verisimilitude, if applied to later times, after man had settled down upon his threescore years and ten, that it can only relate to those times, in which the reduction of the human race was in active progress.

[320] Iliad. 5. *v.* 304.
[321] Od. 2. *v.* 270. and see Od. viii. *v.* 222, 3.

The beginning of a new cycle of the world is thus described, in a poem borrowed from the inmost crypt of pagan religion and cosmogony. "There shall be another ark, bearing the "elect heroes, and steered by another pilot; there shall also "be other wars, and the great Achilles shall be again sent to "Troy." The mystics were well aware that the *Creation* produced a fluid and opaque chaos, and that the *Formation* of the world was a subsequent operation of the Demiurge. They erroneously regarded the waters of the flood expanded under a canopy of darkness over all the earth, as a return of the world into chaos. And from this errour they were led to assume, that the world was, at certain recurring times, and at the end of determinate periods, resolved into it's amorphous element,

> Till o'er the wreck, emerging from the storm,
> *Immortal Nature* lifts her changeful form,
> Mounts from her funeral pyre on wings of flame,
> And soars and shines, another and the same;

a doctrine inimitably well calculated for refuting the moral and intellectual attributes of God, and for abolishing the worship of Him, and therefore most diligently inculcated at this present time by the infidel votaries of *Immortal Nature*. The cyclical doctrine is described by Plato [322] in remarkable language; "when the time of all these things is full, and the change is "needful, and every kind upon the earth is exhausted, each "soul having given out all it's generations, and having shed "upon the earth as many seeds as were appointed unto it, "then doth the pilot of the universe, abandoning the rudder of "the helm, return to his seat of circumspection, and the world

[322] Plat. Polit. p. 37. Bipont. and see Crit. p. 45. *l.* 16. The Indian Puranas are all cosmogonies and (whatever may be the peculiar topic of each) they all begin at the beginning of things. The *cyclical* poets were those who mythically related the events of the *new cycle* from the flood to the dispersion,

> ut scriptor *cyclicus* olim
> *Ledæo* bellum Trojanum orditus ab *ovo*.

" is turned back by fate and it's own innate concupiscence. " At that time also, the Gods, who act in particular places as " colleagues of the supreme Dæmon, being aware of that which " is coming to pass, dismiss from their care the several parts " of the world. The world itself, being turned awry, and " falling into collision, and following inversely the course of " beginning and end, and having a great concussion within " itself, makes another destruction of all living things. But, " in due process of time, it is set free from tumult, and con- " fusion, and concussion, and obtaineth a calm, and then, being " set in order, returneth into it's pristine course," etc. The same idea is adopted by the rabbinical authour [323] of Esdras; " and the world shall be turned into the old *silence* seven days, " like as in the *former judgments*, so that no man shall re- " main. And after seven days the world, which yet awaketh " not, shall be raised, and that which is corrupt shall die." The very errour of the mystics naturally suggested an identity of form in successive worlds, because the waters of the flood, when they subsided, disclosed the same world they had covered. A desire to make yet more complete the system of similitude, coupled with some striking resemblances between the characters and circumstances that respectively marked the histories of Adam and Noah and of their families, superadded the belief of similar persons and events recurring. The quæ vehat Argo delectos heroas must recur, of course, each time, for the preservation of men and animals. But, as we farther learn from Virgil, that the *next* renovation of the world *will be* followed by the Trojan war,

Atque iterum ad Trojam magnus mittetur Achilles,

we must of necessity infer that the *last* one *was;* and this we are told not as a mere popular notion, but as the revelation of an esoterical truth contained in the Sibylline books.

I do not think that more words are necessary in order to evince that the Ilion of Homer is the Babel of Moses.

[323] *L.* 2. c. 7. *v.* 30.

NOTE TO PAGE 309, *LINE* 1.

Mr. Beechey found near Bengazi (supposed to be Berenice) certain sunk areas, (or theatres excavated from the ground), covered with brushwood, having perpendicular sides, and agreeing in description though less in extent than the garden of the Hesperides described by Scylax. The latter was a sunk place, eighteen orguies in depth, perpendicular, and having no descent into it; it was an exact square of two stadia. Scylax Peripl. in Huds. G. M. tom. 1. p. 46. From which it appears that the area of the Hesperian garden was an exact copy of the Babylonian. Mr. Beechey found also caverns containing channels of water, which the natives had explored in boats, until fear induced them to return, and without approaching to the termination of them. Beechey MS. cit. Literary Gazette, June 30, 1827. These were sacred to the Cloacine Venus, and served as a part of the mystic hell. See above, p. 320—322.

NOTE TO PAGE 371, 2.

There is here cited a passage of Scripture giving (as I have said) a brief summary of the life of Nimrod; but perhaps it is due to the wisdom of an age so rarely illuminated as the present, to mention what has been discovered concerning Moses by a French gentleman, Monsieur Fabre D'Olivet. The language in which he wrote was the Ægyptian, it being quite impossible that the Israelites should reside so long in that country without embracing it's language; but that Ægyptian language was lost during the captivity, and the true meaning of the Book (or *Sepher*) of Moses was alike unknown to the hellenists, the rabbis, and the fathers. I need hardly say that it follows, as a sort of corollary, that Jesus Christ, who appeared in the time of the hellenists and the rabbis, and understood the text of the Bible in the same way as they did, erected an imposture upon the basis of writings the very meaning of which was unknown to him; and it would also seem to follow, that the ordinance of marriage, (see Gen. c. 2. *vs.* 21, 2. and Monsieur Fabre's note on *v.* 23.) and our prohibitions of incest, of fornication, and of the Sodadic and bestial vices, rest upon a false and ideal basis, in so far as they rest upon those interpretations of the Mosaic text which were received by the apostles of Christ as well as by ourselves. But the work in quæstion is written in defiance of consequences, and it's language is governed neither by reverence nor discretion, but is an unmeasured invective against the greater part of the sacred writings. See Dissert. Introd. à la Langue Hebraique Restituée, part. 1. p. xxx. We have been led to suppose that Moses was commissioned to separate the people of Israel from the abominations of the Gentiles, and that having fully learned the mysteries and pretended wisdom of Ægypt, he published by the command of God a revelation of truth to be deposited in the hands of a

chosen people, exempt from the religious, ethical, and philosophical errours of the worshippers of false gods; that he published (as did afterwards He "of "whom Moses in the law did write") a rebuke to the wisdom of the Greeks or of those to whom the Greeks were indebted. But no: his philosophy was learned in the mysteries of Ægypt and borrowed from the priests of that country, and he did but "*walk in the footsteps*" of Thoth or Hermes Trismegistus. Dissert. Introd. xxvi, vii, viii. Compare Giordano Bruno, Spaccio. p. 215. 6. p. 220. His true meaning was intelligible only to a few of the Essenians, (see ibid. p. xlii. Disc. Prelim. to part 2. p. 6.) which same Essenians were pagan mystics concealed under a masque of Judaism. But the French critic, by dint of examining the oriental languages, and discovering the true meaning first of letters, then of syllables, and lastly of words, has been enabled to translate the ten first chapters of Moses into French and English, in such a manner, "that they shall "no longer be a rock for reason to split upon and a terrour to the natural "sciences; and that we shall no longer see in his Cosmogony those shocking "contradictions, incoherencies, and ridiculous images, which furnish such ter-"rible arms to it's enemies." Disc. Prelim. p. 20. It is right (I say) that the reader should not be left in ignorance of the true Essene version of that part of the Books of Hermes Trismegistus, which I have cited, and which begins, And Cush begat Nimrod—"And the igneous power begat self-ruling "arbitrary sway, a pregnant cause of revolt, anarchy, despotism, and of any "power prone to follow it's own violent self-impulse; he who strove for "being the high lord on the earth. He who was a most lordly oppugner be-"fore the face of Ihoah; wherefore it was said, even as self-ruling will, a "most lordly oppugner before the face of Ihoah. And such was the rise of "the kingly power his own; empty pride, and slackness, and selfishness, and "all-engrossing desire, in the earth of civil revolution. From that earth "itself issued right and lawful sway, source of happiness and grandeur, which "founded the self-sameness of the growing strong youth breeding out, and "what relates to public establishments at home, and what relates to the grow-"ing wise, old men ruling within, and what relates to the state's holding reins "between youth breeding out and old men ruling in; and it was a civil safe-"guard most great!" c. x. *v.* 8...12. p. 281...5. As for the apparent proper names of people or places, they are only used in this chapter as hieroglyphical expressions, to denote revolutions and systems of government. See p. 283. n. on *v.* 11. It seems that instead of Solomon's Temple, and the *Red* or *Dewy Cross* and it's brothers, we are now to have Pythagoras and the Essenians. "If the reader (says Monsr. Fabre) upon contemplating my version, is alarmed "at the profundity into which the hierographical writer" (Moses) is drawing "him, he will feel why the Essenians, instructed in these mysteries, took so "much pains to dissemble them." See note in *v.* 11. p. 282. As far as I can discern the drift of this stuff, which is so confidently fathered upon God's lawgiver, I do not wonder that the sworn sodalitia (such as were, among others, the Essenians) should have dissembled and continue to do so. The authour deserves praise for his complete mastery of a language so difficult to strangers as the English is.

INDEX.

A.

ACHILLES, his rod, p. 112; his quoït, p. 295; his unction, p. 356, 7.
Acinaces, the god, p. 47.
Actæon, a huntsman, p. 62; his dogs, the Bacchiadæ, p. 64. 382; their remorse, ibid.; his ghost, p. 64, 5; his daughter invents letters, p. 65.
Adonis, a huntsman, is slain, and by whom, p. 68; gardens of, p. 297.
Æetes, king, his great ship, p. 304.
Æsculapius, a huntsman, p. 74.
Æthiopians, the eastern, p. 437. 448.
Agave, meaning of the name, p. 79.
Alexander the Paphlagonian, his serpent, p. 460; his death, p. 503.
Altars are of three sorts, p. 313.
Amalthea, her paradise, p. 306.
Amphion, his dogs, p. 71, 2; builds Thebes, p. 256; his fable, p. 333, ets. his madness, p. 410; a name of Cush, p. 340.
Anagyrasius, the dæmon, p. 384.
Antheus, his chastity, p. 382.
Anticyra, it's hellebore, p. 428.
Antiope, p. 71. 333. 335. 482.
Aoa, mother of Adonis, p. 68. 173.
Aous, Adonis, p. 68.
Apollo, by whom slain, p. 275; and where buried, ibid.
Arab, the name, p. 115, 6, 7; Cush so called, p. 105.
Arcadians, their name, p. 81. 171; why Proseleni, p. 171.
Aristæus, his contest with Bacchus, p. 63.
Ark of the Persian kings, p. 255; of Noah, why worshipped, p. 398, 9.
Arthur, Celtic name of Nimrod, p. 99; a goblin huntsman, p. 100; his lyre, p. 336; his madness, p. 412; his round table, p. 464.
Ascalon, the sword, p. 50. 99.
Asia, it's extent, 127, 8; name, ibid.
Asius, his witchcraft, p. 127.

Asphodel Plain, the, n. 48, p. 39.
Assyria, why so called, p. 281...6. 392.
Aswam-edha, the, p. 224.
Asylum of Theseus, p. 124; Romulus, p. 125; Minos, ibid.; Phalaris, p. 126; of Babel, p. 253.
Atalanta, paradise of, p. 307.
Attila, his titles, p. 19; superstitions concerning him, p. 20, n. 3. ibid.; his wonderful sword, p. 49; strange fable concerning, p. 352; he is commemorated in the romance of Arthur, p. 465; his coins, p. 466, 7, n. 126; legends concerning him, p. 474, 5, 6.
Auriflamma, the banner, n. 54, p. 43. 402.
Aurora, enamoured of Cephalus, p. 69; ravishes Orion. ibid.; mother of Adonis, p. 68; country so called, p. 446.

B.

Babel, tower of, an imitation of paradise, p. 186; not meant to overtop future floods, p. 187, 8; where it stood, p. 231—4; Cham was buried in it, p. 267 ...276; in the middle of the temple of Belus, p. 293; and of the Hanging Garden, p. 298. 308; a motive for it's construction, p. 306; it's harmony and discord, p. 339.
Babel or Babylon, a square, p. 228; the plan of it, p. 239; it's divisions, p. 248, 9, 50, 1; completed in the days of Semiramis, but not peopled, p. 253, 4; it's gates, p. 197.
Bacchus, his religion why set up, p. 182. 392. etc.; by whom, and where, p. 399.
Barbari, who, p. 218...228.
Barbarismus, what, p. 226, 7.
Bellerophon compared with Perseus, p. 89; his adventures, p. 381. 410.
Belus or Bel, it's meanings, p. 21, 2. 194; Cush so called, p. 174; also Noah, Cham, and Nimrod, ibid.; his wonderful sacrifice, p. 224.
Berbers, the, p. 221.
Berzinus, his name and story, p. 89.
Bilrost, the bridge, p. 97.
Brass, heaven of, p. 196. 202; gates of, p. 197; temple of, p. 198; tower of, p. 199; feast of, ibid.; age of, p. 203; red, p. 204; by whom invented, p. 205, n. 72; Corinthian, p. 207; profound mystery concerning, p. 214.
Bryant, Mr., his Analysis, p. 2; an errour of his, p. 11; observation upon, p. 376.
Brynhilda, p. 472, 3, 4.
Byrsa, the, of Orion, p. 7. 370.

C.

Cain, whether he settled in Babylonia, p. 342; the first Ophion, p. 31
Calydon saw Diana bathing, p. 65.
Canace, her incest and magic, p. 462. 483, 4.
Candaor, a name of Orion, p. 11, 12.

Candiope, sister of Orion, p 378.
Caous, Cush so spelt, p. 188; his city, ibid.; he is carried up to heaven, p. 189; his wonderful work, ibid.; calumny against his son, p. 377.
Capitolium of Rome, p. 194. 244.
Catoulas, the, p. 169. 157. 449.
Cephalus, the huntsman; his magic spear and dog, p. 69.
Chalyb, the sword, p. 50.
Cham, his death, p. 31, 2. 501, 2; his body brought from Armenia to Shinar, p. 29. 269, 270; his prophecy, p. 30; lay with his wife in the ark, p. 167; ibn Noah, p. 173; ibn Cusch, ibid.; buried in the tower of Babel, 269—276; his bones were the palladium of Troy, p. 494. 499.
Chrysaor, the sword, p. 50; the man, p. 77.
Cinyradæ, the college of, p. 165.
Cinyras is Tithonus, p. 173, 4.
Circus, a type of heaven, p. 242.
Cloacæ maximæ, the, p. 320. 322.
Cock, the, a sacred bird, p. 441, n. 30.
Corinth, how people were born there, p. 165. 7.
Corybantes, the two, p. 30. 32.
Corybas is Cham, p. 30, 1, 2. 276.
Cunobelinus, his supposed coins, p. 466, n. 126.
Curdistan, the descendants of Triptolemus there settled, p. 81. 163; winged horse of, p. 82.
Curds, in their own language, Arcadians, p. 81. 171.
Curetes, p. 7. 165; their king, p. 217.
Cursing, the Place of, p. 380, 1.
Cush, Cuth, or Chus, father of Nimrod, called Æthiops, p. 3; emigrates from Armenia, p. 25. 27; his mild temper, p. 113; grandson of Deucalion, p. 124; his sons, a hebdomad, p. 166; he was begotten in the ark, p. 167; was the god Sol, p. 170. 172, 3; king of Babel, p. 174; called Belus, ibid; and Zoroaster, ibid.; and Asbolus, p. 175; king of the Berbers, p. 221; his incest, p. 349.
Cyanippus, his hunting, p. 72; his brazen horse, p. 73; his ring, p. 74; his incest, ibid.
Cybele, her form cubic, and why, p. 229. 491.
Cyclic poets, the, why so called, p. 510, n. 322.
Cyrrha, the ten years' siege of, p. 427.

D.

Dæmon, remarks on that word, n. 14, p. 7.
Dancing, the Pyrrhic, p. 91, 2; the Curetic, p. 93...6; sacred, 96...8.
Daphne of Antioch, p. 249, 50. 287.
Dardanus, his tomb, p. 274; his magic, ibid.; his mysteries, p. 440; his city, ibid.
Deianira, p. 480.
Demogorgon, father of Orion, p. 15; an Arcadian deity, p. 61.

Dercylus, a huntsman, p. 61; is the god Pan, p. 62.
Diana hunts with Orion, p. 56; with Actæon, p. 63; with Hippolytus. p. 67; intrigues with Pan, p. 62.
Diomede, his exchange with Glaucus, p. 208...214; his friendship and quarrels with Ulysses, p. 211.

E.

Earth, the, what it is, p. 314.
Eden, the garden of, called Heaven, p. 185. 261, 2; is now in Hades, p. 186; it's four rivers, p. 257; it was submerged in the lake of Van, p. 258; the mount therein, p. 294; taken up into the air, p. 262...5.
Egbatana, p. 247, 8.
Egg, the, of Night, p. 201.
Eira, it's ten years' siege, p. 423, 4.
Enoch, the city, where, p. 342, 3, 4.
Erichcthonius, how nursed by Minerva, p. 357.
Eridanus, the Ocean or Abyss, p. 54, 5.
Euphrates, is the river Oceanus, and why, p. 53.
Excalibar, the sword, p. 50.

F.

Fabre d'Olivet, Monsr., his extravagant version of Moses, p. 513, 4.
Farek, grandson of Cham, ancestour of the Barbars, p. 220.
Ferakhand, the lake, p. 261.
Fig-tree, the wild, p. 354.

G.

Galahad, Sir, is Saladin, p. 467.
Gargarum, remarks on the word, p. 216, 7.
Gates of Babel, brazen, p. 197; one hundred, ibid.
Gemscheed, p. 140, 1, 2; he instituted castes, p. 141, 2.
Georgius compared with Triptolemus, p. 82...5; with Perseus and Hercules, p. 85, 6; his Cheders, p. 84. 121; his escape from Kalyb, p. 385.
Geryon, why a triple man, p. 401.
Giants, in what sense earth-born, p. 177, 8, 9; their rebellion, p. 419, 20.
Gigon, king of Æthiopia, p. 39, n. 48. 421.
Gods, language of the, p. 150; where they were born, p. 52.
Gogard, the tree, p. 261.
Grana, the horse, p. 472. 474, 5.

H.

Habides, the giant, his wondrous adventures, p. 217.
Haic, the giant, undertook to build the tower of Babel, p. 6; his star, ibid.; his departure from Babel, p. 380.
Hanging Garden, the, is the temple of Jupiter Belus, p. 308; essay upon the, p. 277—310.
Heaven, the word, it's three senses, p. 185; the brazen, p. 196.
Heber confounded with Abraham, p. 407; his prophecies, p. 408.

Helena, was a dove or pleiad, p. 451. 454; was Nemesis, p. 452; was the prophetess Cassandra, p. 453, 4; the Babylonian Sibyl, p. 455, 6; an amazon, p. 457; and huntress, ibid.; the Babylonian Venus, p. 458; a sorceress, p. 459, 60, 1, 2, 3; the female Jupiter, p. 468, 9; her meteor, p. 470; what Simon Magus and the gnostics said of her, p. 485, 6.
Heliadæ, birth of the, p. 165.
Hellen, son of Deucalion, was Cham, p. 468; and Jupiter, ibid.; his cabalism, p. 469; how he was androgynous, p. 468, 9. 487.
Hercules compared with Perseus, p. 80, 1; shoots at the Sun, p. 181.
Herman von der Hardt, p. 344, 5.
Hippolytus, his inventions in hunting, p. 68.
Holy Wars, the three, p. 426, 7, 8.
Homer, a passage of, corrected, p. 195; another, p. 213; explained, p. 295; his genealogies, p. 508; his antiquity, p. 508, 9.
Hundred Gates, the, p. 197.
Hyperion, meaning of the name, p. 170.
Hyperovium, what, p. 200, 1.

I.

Iasion, his skill in hunting, p. 71; in agriculture, ibid.; whose son he was, p. 70, 1.
Ida, mount, p. 193; it's marvels, p. 445, 6.
Ilion not in Ægypt, p. 436; is the Hill of Wrath, p. 433; description of, p. 444; it's connexion with Niniveh, p. 508; was in Babylonia, p. 506; and the Babel of Moses, p. 511.
Immortal Æthiopians, the, p. 180; Persians, p. 181.
Immortalists, Goths so called, p. 180.
Incest, the allegorical, p. 491, 2, n. 249. ibid.
Ion, a huntsman, the same as Theseus, p. 67; founds castes, p. 143; a termination of words, p. 21, 255; leaves Athens, p. 381.
Ionithus, son of Noah, by whom invented, and why, p. 4, 5. 37.
Ioul, a name of Saturn, p. 156, 7.

J.

Japhet, his sons never were in Greece, p. 150.
Jasher, the book of, p. 35.
Jehonadab, son of Rechab, his law, p. 136.
Jehovah, the wars of, the book of, p. 37; a forgery thereof, n. 45, ibid.
Jerusalem, the temple of, how built, p. 339.
Jupiter was an Arcadian, by name Lysanias, p. 268, 9; Belus, tomb of, p. 270; Panomphæus, p. 433. 439; Picus, p. 76. 483.

K.

Kalyb, the sorceress, wooes St. George, p. 385; his escape from her, ibid.
Keturah, division of her sons, and the reason of it, p. 166, 7.

L.

Labaris, king, p. 326.
Labarum, p. 326, 7.
Labyrinthus, the, of Troy, p. 241. 319; of Ariadne, p. 247; of Ægypt, p. 314; of Crete, p. 315; of Rosamond, p. 316; of Lemnos, p. 317; of Andeira, ibid.; of Van, ibid.; of Hetruria, p. 319; of Thebes, p. 321; of Centopozzi, ibid.; of Rome, p. 322; of Præneste, p. 323; of Yezd, ibid.; etymology of, p. 326, 7.
Lamech, his three sons, p. 9. 135, 6. 341.
Lamia, her residence, p. 307; and character, p. 480, 1, 2.
Laomedon, his daughter and horses, p. 78; his kingdom seized by Hercules, p. 366; his bones were the palladium, p. 497, 8.
Laurœ of Babylon, p. 248; of Ulysses, p. 249; of Samos, ibid; of Alexandria, ibid.; of the Christians, p. 229, 250.
Lice venerated by Pythagoras, p. 502; what persons were devoured by them, p. 502, 3.
Liliaceous, the voice of the Gods, why, p. 43, n. 54.
Lilith or Lamia, p. 481; wife of Adam, n. 209. ibid.; queen of Samarcand, p. 482.
Limbos, the, p. 262.
Lucian, his mythological catalogue, p. 420.
Lumonoz, the lake, p. 51.
Lupa, queen of Gallicia, p. 480.
Lytierses, the reaper, p. 88. 365, 6.

M.

Macrobian Æthiopes, whence so called, p. 179, 80, 81.
Mahomet, why he forbade wine, p. 399.
Manes, grandfather of Asius, p. 127.
Manis, king of Phrygia, p. 127.
Marcionites worshipped Nimrod as Charon, p. 16. 107.
Masdes, king of Phrygia, p. 127.
Medea was Helen, p. 476, 7, 8, 9, 80; and Semiramis, ibid.
Meleager, a huntsman, p. 65, 6.
Memnon is Adonis, p. 69; was not black, p. 176; nor an African, p. 504.
Menu institutes castes, p. 138.
Merlin, compared with Amphion, p. 336; his birth, p. 364; his madness, p. 411, 2.
Meropis, the country called, p. 447.
Methodius, his revelations, p. 4, 5.
Mice, the Trojans were, and why, p. 179.
Milanion, the huntsman, p. 72.
Minos, institutes castes, p. 143.
Moon, superstitions concerning the, explained, p. 262, 3, 4. 5.
Moses, ascension of, the book of, n. 43, p. 36.

Muses, the nine, what they were, p. 330.
Myrmidones, their fable explained, p. 178, 9.
Mystery, the word, n. 16, p. 10.

N.

Nepenthes, a magical drug, p. 462.
Nephilim, the, whence called, p. 421; the, p. 422.
Neptune, god of the earth, and how, p. 313, 4.
Nile, the, is Oceanus, p. 52; and Euphrates, p. 52, 3; and Eridanus, p. 54.
Nimrod, is called Orion, p. 3; how worshipped by the Marcionites, p. 16; how, by the Manichees, p. 107; meaning of his name, p. 20, 1; his pretensions to a divine nature, p. 18, 9; was the first Antichrist, p. 22, 3; when born, n. 19, p. 27; how called a Hunter, p. 33. 38; his character, p. 105...8; usurps a tyranny, and how, p. 113, 4. 121; his comrades, p. 121, 2; his posterity, p. 163...5; his columns, p. 101; his crown, p. 133. 330, 1; difficulties in his history, p. 346, 7, 8; prophecies about him, p. 349; he is exposed, p. 350, 1, 2; and preserved, p. 353; how nursed, p. 353...6; and disguised, p. 358; his labours, p. 360, 1. 368; mysterious birth, p. 361, 2; usurpation of the sovereignty, p. 366, 7, 8; his reign, p. 368; did not build the Tower of Babel, p. 369; his emigration into Assyria, p. 374, 5; causes of it, p. 376, 7; why mistaken for Bacchus, p. 401; doubts respecting his character, p. 403, etc.; erroneously thought to be Abraham's cotemporary, p. 405, 6; and why, p. 406, 7, 8; his madness, p. 411.
Ninus, first tyrant, p. 20. 112; his comrades, p. 115; he abandons his kingdom, p. 376, 7; he is Nimrod, p. 374.
Nitocrides, the two, who they were, p. 290, 1.
Noah is Saturn, and why a cannibal, p. 33.

O.

Oceanus, the river, p. 52, 3, 4. nothing; his marriage, p. 167, 8. 171; the two Oceani, p. 238, 9.
Og, his stature, p. 58; his name, and history, p. 229, n. 156; his house, 229; allegory concerning him, p. 407; misdescribed by Mr. Bellamy, p. 422.
Oghuz, his birth, p. 121; his auxiliaries, ibid.
Olive, the, of Athens, p. 192, 3; of Armenia, p. 271.
Olympian games, a remark upon, p. 329.
Olympus of Homer, p. 186; of Semiramis, p. 191; of Pindar, p. 190, 1; of Romulus, p. 193, 4; of three sorts, p. 313; the Triphylian, p. 307; the Uranian, p. 264; tomb of, p. 268.
Ophion, is the Serpent in Paradise, p. 30; and Cham, p. 31; his books, ibid.;
Orcichalch, the metal, p. 205.
Orion, a name of Nimrod, p. 3; his star sacred to Nimrod, p. 3. 5, 6; but not in Homer's time, p. 17; and to Orus, p. 6; his birth, p. 6...10; etymon of his name, 10. 14; of the same when spelt with omicron, p. 14; was nursed in Hellopia, p. 16; son of Demogorgon, p. 15; his hunting, p. 38. 56. 123; his belt, p. 41, 2, 3, 5; his sword, p. 47; his river, p. 51; calumnies against him, p. 377, 8, 9; his wanderings, p. 410, 1; carried off by Aurora, p. 69.

Oromedon, the giant, his house, p. 14; he is Pan, p. 15.
Orpheus, his death, p. 65; his lyre, p. 337, 8; his wanderings, p. 400.
Orus, Cush so called, p. 172.
Ovid explained and corrected, p. 59.

P.

Palladium, the, accounts of, p. 487, 8; what it was, p. 488, 9, ets. 494; what it was not, p. 497.
Pamphylian, the name, p. 131.
Pan, a huntsman, p. 60; son of Demogorgon, ibid.
Panchaia, the isle, p. 132. 144.
Parsman, first king of Georgia, p. 75.
Parsondas, his name, and character, p. 75; his disguise, p. 359; his departure from Media, p. 385.
Pegasus, the horse, is Perseus, p. 76, 7.
Peleg, why so called, p. 404, 5.
Pelops, p. 302. 489. 495.
Pelorians, the college of, p. 164.
Pelorus, etymon of the word, p. 184.
Pentapolis of Sodom, Joktanites, p. 158, 9, and n. 67.
Pentheus, his death, p. 78. 400, 1.
Perdiccas, a huntsman, his names, and history, p. 69, 70. 383.
Perseus, invents hunting, p. 74; his history, ibid. ets.
Pharos, the isle of, it's mysteries, p. 52; geographical errour, ibid.
Pherecydes, his writings, p. 29, 30; a Syrian of Babylonia, p. 448; Cham so called, p. 501; his remains had the virtue of a palladium, ibid; manner of his death, p. 501, 2; another philosopher so called, p. 501; neither of them described by Hippocrates, p. 503.
Phyllis, her ninefold dromos, p. 310.
Pinarii, the, p. 163.
Pontifex, meaning of the title, p. 97, 8.
Prylis, the, what, p. 92, 3, 4.
Pyramid, the, in the Circus, p. 242; of Babel, p. 267; the obscene, p. 300, 1; of king Priam, p. 454.
Pyrene, p. 411.
Python, son of Demogorgon, p. 60.

Q.

Quoit, p. 295, 6.

R.

Ram, the golden-fleeced, of Mycenæ, p. 302, 3. 500; of Cholchis, p. 499; what it was, p. 500.
Regifugium, the, p. 391.
Rehu, why called Argu, p. 405.
Rephaim, their decennial war, p. 422.
Revelations, the, remarks upon, p. 130, n. 386; of Methodius, p. 4, 5.
Rib, the, of Pelops, p. 494.
Richard I., king, his superstition, p. 99, 100; and suspicious character, ibid.

Rod of Aaron, p. 112; of Achilles, ibid.
Roman empire, it's limits, p. 130; nature, p. 134; history, fabulous, p. 385, 6.
Rome, why quadrate, p. 229.
Romulus, his tyranny, p. 120; his comrades, ibid.; founder of castes, p. 143.

S.

Sabianism, it's origin, p. 392, 3, 4; why so called, 394; it's nature, p. 402.
Saclas, prince of fornication, p. 107.
Salique tribe, their cœlestial pledges, n. 54, p. 43; their origin, ibid.
Sancgréal, the, p. 463, 4, 5.
Saturnalia, p. 151...5.
Scythians, their origin, p. 43, 4, 5; another account thereof, p. 169; their hatred of Bacchus, p. 401.
Semiramis, her palace, p. 201; nursed by Simois, p. 449; mother of Memnon, ibid.
Sesostris, an Assyrian, p. 119; a god, ibid.; his comrades, p. 119, 20; the oracle he received, ibid.; founder of castes, p. 144; his great ship, p. 306; his mother, p. 471.
Siavesch, son of Cush, p. 377; calumny against him, ibid.
Simeon, his hunting-horn, p. 101; the princely bishops so called, p. 102; the Stylites so called, p. 101, 2; their mystery, p. 323, 4.
Sophocles, correction of a passage of, p. 193.
Sword, the, of the Dove, p. 13; worship of the, p. 47—51.
Swords, the, of the Land of Nimrod, p. 375; of Ganges, ibid. n. 83; several divine, p. 48, 49, 50.

T.

Tantalus, a name of Noah, p. 489; errour concerning him, ibid.; his legendary history, p. 490, 1, 2.
Taraxippus, the, p. 338.
Tarquin, etymon of the name, p. 386; his departure from Rome, p. 390.
Tarsus, by whom founded, p. 89, and n. 251. 132. 228.
Teiresias, the huntsman, p. 62.
Telamon, meaning of the name, p. 41, 2. 123.
Temple, the, of Belus, what, p. 308; how destroyed, p. 276, 7; three meanings of the word, p. 313.
Teucrians, same name as Turks, p. 179. p. 435.
Theseus, a huntsman, p. 66; collects the people, p. 124; his tyranny, p. 125; he makes castes, p. 142; his lyre, p. 336; his knowledge, ibid.; departure from Athens, p. 380.
Thoulousiel, Thubal-Cain so called by the Manichees, p. 5.
Thrace, a quarter of the world, p. 128, 9.
Thrax, his posterity, p. 164.
Tidal, who he was, p. 406. 416.
Tirfing, the Sword, p. 48.
Titans, why sons of earth, p. 176, 7; their war, p. 416.
Tithonus, his name, p. 172, 3; a grasshopper, p. 178.

Tityus, his history, p. 58; is Orion, p. 59, 60.
Tower, etymon of that word, p. 183.
Triphylius, Jupiter, p. 132; his three castes, p. 144; his paradise, p. 307.
Tripod of Helen, p. 456. 495.
Triptolemus is St. George, p. 83, 4; his descendants, p. 163; how nursed, p. 356.
Tristram, Sir, his madness, p. 412.
Troy, the labyrinth of, p. 241; built by music, p. 339; it's total disappearance, p. 432, 3; the dispersion from, p. 434, 5; a country, not a city, p. 438, 9; Troy in Ægypt, p. 505. See *Ilion*.
Typhon, a huntsman, p. 60. 123; his tower, p. 61. 134. 420.
Tyrannis, what it was, p. 109, 10.
Tyre, what Nonnus says of it, p. 240.
Tythe exacted by Nimrod, p. 162.
Tzetzes corrected, p. 245.

V.

Van, meaning of the word, p. 258; the lake of, ibid.
Veii, it's ten years' siege, p. 424, 5.
Vesta, the earth, p. 184; the name equivalent to Pelora, ibid.

W.

World, the patency of the, p. 313. 322.
Worlds, the three, p. 313; city of the three, p. 330, 1; it's design, p. 327; their three crowns, p. 332.

X.

Xerxes destroyed the Hanging Gardens, p. 276, 7.

Y.

Yggdrasill, the tree, p. 97. 203. 354.

Z.

Zamolxis no Greek, p. 180; embassadours sent to him, ibid.
Zarinæa, p. 478, 9.
Zethus, his fable, p. 334, 5, 6, 7.
Zohauk, Zoroaster, is Nimrod, p. 108. 163.
Zoroaster, his three sons, p. 148; who were called by that name, p. 146; his reliques were the palladium, 498, 9.

END OF VOL. I.

LONDON:
PRINTED BY THOMAS DAVISON, WHITEFRIARS.

-/4/-

-/5/-

The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

Non-receipt of overdue notices does ***not*** *exempt the borrower from overdue fines.*

Harvard College Widener Library
Cambridge, MA 02138 617-495-2413

WIDENER
JAN 26 2006
CANCELLED

WIDENER
NOV 21 2005
BOOK DUE

Please handle with care.
Thank you for helping to preserve library collections at Harvard.


HARVARD COLLEGE
CONSERVED
10-01 2h
LIBRARY

